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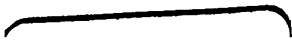
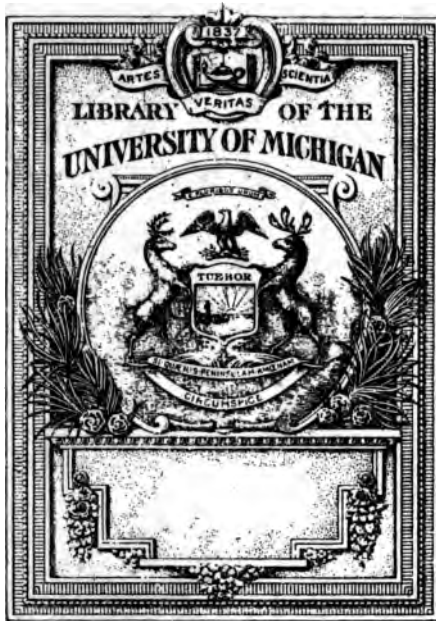
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THE GOD WHO
FOUND HIMSELF



ALFRED WARD SMITH



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THE GOD WHO FOUND HIMSELF

OR
THE GOD OF SCIENCE
AND
THE ILLUSION OF SELF

An Interpretation of the Philosophy, Religion,
and Ethics of a Rational and Scientific Monism

BY

ALFRED WARD SMITH

Author of "A New Theory of Evolution,"

"The Evolution of Beauty," etc.

"As wider skies break on man's view,
God greatens in his growing mind;
Each age he dreams his God anew,
And leaves his older God behind.
He sees the boundless scheme dilate
In star and blossom, sky and clod;
And as his universe grows great,
He dreams for it a greater God."

— Chadwick.



BOSTON
SHERMAN, FRENCH & COMPANY

1914



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"If the king goes mad, and goes about to find the king in his own country, he will never find him, because he is the king himself. It is better that we know we are the king and give up this fool's search after the king."

Vivekananda.

"What doest thou now, looking Godward to cry,
'I am I, Thou art Thou; I am low, Thou art high?'
I am Thou that thou seekest to find Him;
Find thou but Thyself, Thou art I."

Swinburne.

"A man who disbelieves in his own divinity is an atheist."

Vedanta.

"And a man who doubts his own Godhood is an infidel, for in us God lives and moves and has His being, just as 'in Him we live and move and have our being.'"

"Here in the Light, I am I, and Thou art Thou; but out there in the surrounding dark, you and I and God are One."

Prof. Carpenter.

"You truly are one with God, part of His life; He is the very soul of your soul."

Prof. Royce.

"What is this intellectual love of God but the love where-with God loves Himself."

Spinoza.

"He that hath seen me, hath seen the Father," for, "I and the Father are One," and, "In that day ye shall know that I am in my Father, and ye in me, and I in you," and "Whatsoever ye do to the least of these my little ones, ye do it also unto me"; "That they may be one, even as thou, Father, art in me and I in Thee, may they also be in us," for "I in them, and Thou in me that they may be perfected into One."

Jesus (John 10, 14 and 18).

" Nothing in the world is single
All things by a Law Divine
In one another's being mingle."

Shelley.

" One undivided Soul of many a soul
Whose nature is its own Divine Control
Where all things flow to all
As rivers to the sea."

Shelley.

" Are the mountains, waves and stars
A part of me and of my soul
As I of them?"

Byron.

" The heart and soul of all men being one, this bitterness of his and mine ceases. His is mine, I am my brother, and my brother is me."

Emerson.

" The pettiness, the feebleness, the squalor of the sense of being 'Me' was too evident. In that new world the craving for personality is seen to be a sordid lust of the flesh. They were in me, I was they, and we were 'It.' The All now absorbed the Many. It had engulfed all human individualities and entities, so that personality had ceased to have existence or meaning."

Frederick Harrison.

" The belief in individuality is the doctrine of fools."

Vedanta.

" Tho' difference be none, I am of Thee;
Not Thou, O Lord, of me;
For of the Sea, is verily the wave;
Not of the wave the Sea."

Sankara.

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INTRODUCTION

THE GOD WHO FINDS HIMSELF, OR THE SELF-DISCOVERY, SELF-KNOWLEDGE AND SELF-REALIZATION OF THE ONE AND ONLY REAL BEING OF THE WORLD.

The Spirit of the universe is eternally striving to realize and find itself in the world and man. Self-realization, self-discovery and striving is the law of God's life just as certainly as it is of man's. In fact, it is the law of man's partial and earthly life, only because it is originally the law of God's whole and universal existence. It is man's duty to strive and realize himself, only because it is primarily the law of God's whole universe to strive and realize itself. The law of cosmic evolution, in truth, is nothing but the law of the striving towards self-realization of the universal Being or God of the world. Evolution is the fact and principle of God's endless seeking and striving towards self-development, self-discovery, self-realization and self-perfection. Evolution signifies the self-realization of God, and hence it is a law of self-realization to man because he is, in truth, but a part,—organ and function of the divine whole. The Spirit of the universe is always seeking to find itself, and always striving to realize itself in the life of man. But man, who is a product of the evolutionary process, grows intel-

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ligent and enlightened only by slow degrees. He is primitively but an intellectual and spiritual child, and grows to mental maturity and spiritual manhood only by steps and stages. He is at first the inevitable victim of ignorance, stupidity, and fear; of mental immaturity and spiritual childishness. He is easily led astray into false and plausible pathways that lead him away from his true self and true God, and lure him on to the belief in a false self and in false and futile gods. He thus becomes the inevitable and innocent dupe of illusions and superstitions at a certain early stage of his mental and spiritual career, and it is as appropriate to this period of man's mental and religious life that the following parable of the Swami Vivekananda applies.

“If the king goes mad,” he says, “and goes about to find the king in his own country, he will never find him, because he is the king himself. It is better that we know we are the king, and give up this fool's search after the king.”

This parable of the Hindu monk and philosopher gives the keynote to the following discussion. Its meaning is perfectly simple and plain, and, briefly interpreted, it would read like this: If the God of the world,—or, as Monism claims, the one and only real and complete Being of the world,—is blind and ignorant in its human form of its own very self-hood, and goes groping to find some other being than itself as a whole, it will never find it, because this other and second

being is unreal, and exists only in its own beclouded mind and immature imagination. It is better, therefore, that this one and only real Being shall know, in its human form, that it is God, and give up this foolish and futile search after an imaginary God outside and beyond itself, as a universal and organic whole.

Still more fully interpreted and understood, this Hindu parable would mean this: The one and only Being of the world,— the infinite, eternal, and all-embracing organism of the universe,— exists here on this earth and in the mind of man as an evolving, slowly learning, immature, and groping intelligence. It is still in its period of childhood, or immaturity; its mental eyes are still half-closed; it sees nothing clearly and truly as yet. Everything is vague, dim, shadowy, and uncertain. It is the credulous and uncritical victim of illusions, appearances, and imaginations. It does not even see or know itself truly; it does not know what it is, or where it is, or why it is. (And to an intelligent being no greater spiritual tragedy is conceivable than this. This is the supreme tragedy of human life.) It is all at sea. It cannot locate or orient itself, or get its true bearings in the vast and vague ocean of being. It cannot truly find itself, see itself, or know itself. It is a lost being, because it is still a half-blind eye, and a half-grown intelligence. It has not yet come to its full, mature intelligence, nor to its full, open, and unclouded vision. It has been for

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ages groping in the dark, grasping at shadows, and searching for the imaginary, non-existent, and impossible creatures of its imaginations, fears, and hopes; and never has it succeeded in finding or securing them because, forsooth, they did not exist except in its own beclouded and undeveloped mind; and, further, because, as it is beginning to know, the only real being that exists is itself; that is, its whole, universal self; and man exists here on earth as the brain and consciousness, the head and intelligence of the universal cosmic organism, whose evolving and slowly maturing organ, structure, and psychic function it is. Outside of this perfect, indivisible, all-embracing cosmic organism, of which man is a psychic organ, no other and second being exists, as man is beginning to surmise, or to know.

The period must eventually come, in the normal growth and evolution of the human, and earthly mind of the universe, when, reaching towards its intellectual maturity and spiritual manhood, it will finally, definitely, and clearly find itself, and know itself and its own real world. The cosmic intelligence manifested here on this earth in the evolving, growing, and maturing mind of man must finally discover, when it reaches its full powers,—maturity and manhood,—the gross deceptions and plausible illusions of which it has been the childish and credulous victim in the past and early periods and stages of its growth and development. And then it will see and know, as with

a truer and higher vision, that the other and imaginary beings it was seeking,—the other and impossible gods it was groping after,—were nothing but the ghostly shadows of itself and its cosmic organism as a unitary, indivisible, and perfect whole. The God outside the world, it will finally find, is only the ghostly shadow of the real, living, and conscious God within.

The mad king of the Hindu parable, after his native reason has been restored, finds that he himself is the king that he, in his delusion, has been seeking. And so he gives up his delusive and futile search for an imaginary, impossible, and non-existent king that existed only in his clouded mind and imagination. And so the king, his reason being fully restored, finds himself at last, but never did he find, and never would he find, that other, imaginary king which existed only in his diseased imagination, and which was only a ghostly shadow and reflection of himself.

So the cosmic being and intelligence manifested here on this earth in the growing and maturing mind of man is finally coming, in the normal course of its growth and evolution, to its full maturity, and intellectual and spiritual manhood; and as it does so it is beginning to find itself, and know itself and its own real world of being. Man, as the human brain and the earthly mind of the cosmic organism, is beginning to find that this true cosmic organism of which he is the true psychic organ and spiritual function is the true Being,

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the true God, that he, in his intellectual immaturity and spiritual childishness, has so long been seeking elsewhere, outside, and always in vain. Always in vain has been his search for this other being outside, because this other being existed only in his own immature and childish mind, and was nothing but the ghostly apparition and reflection of himself and his own real world as a unitary whole.

As the mad king of the parable, after his native reason had been restored and he had found himself, gave up his mad and fruitless search for an imaginary king, so the cosmic being and intelligence manifested in and through the mind of man,—now that it is coming, in the due and normal course of its evolutionary growth, to the full and perfect maturity and manhood of its reason and spiritual powers, and is beginning to clearly and surely find itself and know itself,—is also beginning to give up its immature, childish, and fruitless search after an imaginary and impossible Being and God outside of itself and its real world as an organic and perfect whole. For it is beginning to see clearly, surely, and finally that this vast and varied cosmic organism of which it is a spiritual organ and function is the one and only possible Being that exists; and the one and only possible God there is. And so the time is coming, and has already come for some, when it will be better, far better, that man should know that he and his real world are God and should give up for

good and forever his delusive and childish search for a shadowy, ghostly, and imaginary God outside the universe and the life of man.

So God,—the infinite, eternal and perfect organism of the universe,—through man and in man, as through and in his earthly mind and human brain, is beginning at last to find himself and know himself; and to find and know himself as God, as the supreme, one, and only Being of the world. Man is an eye of the universe, through which it sees itself clearly and surely at last, and perceives itself divine. Man is a brain and mind of the cosmic organism as a whole, through which, at last, it clearly and surely knows itself, and knows itself divine. Here, on this earth and in the mind of man, the universe becomes conscious and self-conscious, and finds and knows itself. Man is a head upon the cosmic body, a mind within the cosmic brain, an eye within the cosmic skull; and through this human head and brain, this earthly eye and mind, the cosmos sees, and finds itself, and knows itself at last. When man thinks, the cosmos thinks; and when man knows, the cosmos knows; and when man finds and knows and realizes himself, then the Universe finds and knows and realizes itself. For man is not one being and the Universe another, but they are one,—as organ and organism are one, as brain and body, as part and whole, as flower and plant are one,—one indivisible, coöperative, and organic whole.

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As the poet Shelley said:

“ I am the Eye, with which the Universe
Beholds itself, and knows itself divine.”

As the eye and brain is to the whole human body ; as the rose is to the rosebush ; as the little carbon filament in the electric lamp is to the whole lighting system ; so is man,— the cosmic organ and function,— to the whole coöperative cosmic organism. As the whole human body displays its vision through the eye, and its reason through the brain ; as the rosebush exhibits its beauty and perfume through the rose ; as the lighting system manifests its radiance and light through the little carbon filaments ; so the coöperative cosmic organism displays its self-consciousness and reason, its self-discovery and self-knowledge, through the brain and mind of man, and others like him in other worlds or planets.

And as it is the whole human organism that sees through the eye, and not the eye merely that sees for itself ; and the whole human body that thinks through the brain, and not merely the brain that thinks for itself ; as it is the whole rosebush which displays its beauty and sheds its perfume on the air, and not merely the blossom itself ; and as it is the whole lighting system which coöperatively and jointly displays its radiance, brilliance, and light upon the nightly scene, and not the little carbon filaments selected and delegated to immediately perform this specific function ; so it is the

whole coöperative and indivisible cosmic organism which is conscious and self-conscious,— which thinks, and knows, and finds when man thinks, and knows, and finds,— and not merely that little cosmic organ called a man, which, so to speak, has been selected and delegated by nature, along with similar intelligences in other worlds, to immediately perform that particular and most important function for the universe as a whole.

Man is merely one of nature's brains and minds, and Nature thinks, and knows, and discovers her truths through these human brains and earthly minds of hers. As the eye is something more than itself, separately considered; as the brain, the flowers, and the lights, are something higher than themselves, regarded in isolation; so is man something more and something higher than himself; something more and something higher than a little microscopic man. He is a genuine organ and function of the universe; an eye and soul of the world, a mind and heart of God. So when man finds and knows himself, when he truly orients and locates himself and gets his real bearings and place in the world, it really means and signifies this: that the Universe, or cosmic organism, or God, has found himself in his world of being as a whole. Thus God finds and knows himself in man and through man; and thus man finds himself in God and of God; for man and God are not two separate beings, but are as the organ and organism, the function and being, the brain and

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body, of one indivisible and coöperative unit and whole.

Is this monistic theory and organic conception of the universe and man the true one? Is this conception of the universe as a vast, varied, and genuine organism; of the solar system as a bona fide sub-organism, branch or limb of it; and of man as a true psychic organ and spiritual function of the unitary whole, the true one? What is an organism? It is, essentially, a unitary system of interdependent parts and organs which divide their labors and functions, and coöperate in harmony and mutual reciprocity, to realize the ends or results for which the whole unitary and indivisible system exists. Is the universe an organism according to this definition? I believe it certainly is. The solar system is certainly such a differentiated and coöperative system of parts and organs, the sun acting as a vast transmitting dynamo of living and conscious energies, the planets acting as receiving stations, and man, especially, acting as the efflorescence and spiritual achievement of the whole coöperative activities and energies of the system. Man is the blossom and the solar system is the plant; and man blossoms, not by himself or through himself or for himself, but as the representative and delegated function of the whole system. But the solar system itself is not the whole organism of being; it is only a sub-system, sub-organism, or branch of the universe as a unitary whole; and it must stand

in some dependent or interdependent relation, be a differentiated and coöperative part and organ of the reciprocally related and mutually reacting system of the universe as a whole.

That we do not know much about the universe as yet, nor the exact place and function of the solar system in the cosmic system, is true; but that the latter has some place and function is certain, and is already known in part. The solar system cannot be an independent and isolated body any more than man is, or the earth and other planets are. It must form a part of a larger and truer coöperative organism and whole of being,— the universe,— the final, complete, and perfect organism of all existence, the God of modern science and philosophy. The universe might be rudely likened to a vast and perfect cosmic plant, of which the solar systems were the branches, the planets were the branchlets, and the conscious intelligences like man were the flowers, the beauty, the color, and perfume — in fact, the efflorescence, end, and result of the vast, varied, and coöperative efforts of the cosmic organism as a unit and a whole. The flowers, eyes, and minds are never independent and separate things, representing and functioning for their little separate selves alone; they are delegated functions, which represent and function for the whole of which they are mere parts. They are differentiated, specialized, and set apart, simply to perform their particular functions for the whole coöperative

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body. It is here in the mind of man,— and other beings like him in other worlds, no doubt,— that the Cosmos comes to self-consciousness, self-discovery, self-knowledge and self-realization. It is here that a head, brain, and mind of the universe is located. Its consciousness is specialized, localized, and focalized in this particular planet and in these human forms. So when man thinks and knows, the universe thinks and knows, as in and through its human head and brain. Man does not think and function for himself alone; he thinks and functions as the delegate and representative of the universe at large. He does not think through or by himself alone any more than the flower blossoms through and by itself alone. He thinks through the powers and labors of the whole infinite and eternal universe, as the flower blossoms through the powers and efforts of the whole plant. Man is an efflorescence, here on this earth, of the vast cosmic plant; he is an eye of the world and a mind of the universe. Man is something more and something higher than himself, something vaster and something grander than a mere and little man. He is an organ, function, and representative of the infinite and eternal universe. He is an eye and soul of the universal world. He is the intelligence and heart of God here on this earth, at least, as other rational beings are, undoubtedly, in other worlds and planets.

If this universe is a genuine universe, then it must be a bona fide organism. If it is not a real

organism, then it must be a mere aggregation and totality, an inexplicable sum-total of innumerable independent and separate beings and things. Whether it is a real organic universe or only a duiverse, or pluriverse, or multiverse, we hope to show, more or less, in the following pages. This problem of the unity, duality, plurality, and multitude of the world of so-called beings and things involves the important and vital questions, to us, of the positive individuality of man and the immortality of the individual soul; and we hope to throw some little light upon these absorbing questions. There has been of late years a remarkable revival of interest in, and advocacy of, spiritism among a number of prominent scientific men. Now there is a fundamental and irreconcilable antagonism between a thoroughgoing monism and spiritism. If monism is true, then spiritism must be false, for spiritism is really pluralism and atomism and dualism, as regards the mind and body; while if spiritism is true, then monism and a perfectly organic conception of the cosmos must be false. There is no possible compromise between a bona fide monism and spiritist doctrines. One or the other must be repudiated by all honest thinkers. Two such irreconcilable theories cannot logically be entertained by the same mind. No honest and thoroughgoing monist can believe in the plurality of really separate spirits, or in the duality of mind and body, either during life or after death.

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Nor can he believe in the immortality of abstract psychic states, which is just what spiritism implies. To him, the immortality of a bald abstraction is nonsense and nothing less. In fact, he must deny the existence of any such abstraction as a pure soul, even during life. Monism discounts and discredits such theories, or assumptions, at the very start. It has "nothing to arbitrate" with spiritism at all, and it can easily prove that the notions of spiritism have not a logical leg to stand upon. Monism must logically deny, not only the immortality of the entity called a pure spirit after death, but also the existence of any such entity before death and during life. For a pure spirit is a pure mental abstraction of the analyzing intellect, and has no existence at any time, either during life or after death. Spiritism assumes a duality of soul and body and a plurality of separate and isolated spirits. Monism necessarily denies both this duality, and this plurality. Spiritism also assumes the continuance after death of a pure spirit, chained and imprisoned in a purely material body during life. Monism denies the existence of any purely material bodies, or of any purely psychical spirits during life. Hence there cannot be any continuance after death of something that never existed during life,—viz., a purely abstract psychical spirit.

"I look for ghosts,—but none will force
Their way to me; 'tis falsely said



That ever there was intercourse
Between the living and the dead.”¹

THE ONE AND THE MANY.

Modern science and philosophy are rapidly demonstrating to the minds of unprejudiced thinkers that there is but one real integer of being in existence in all this vast and varied universe. The scientists and philosophers of to-day are re-discovering, through the marvellous progress of modern science, that great and revolutionary truth which the sages of ancient India discovered thousands of years ago, and which they proclaimed in that significant saying of the Vedanta scriptures: there is but “one Being without a second.” The universe, therefore, if this be true, which I no longer doubt, has but one real inhabitant. The entire population of the universe is one. The highest and greatest number in existence is the *number one*, which stands for, represents, and symbolizes the one and only real integer of being in existence. All other, so-called, higher and larger numbers, like 2, 3, 4, etc., to infinity, are, in reality and truth, nothing whatever but lower, smaller, and inferior numbers which stand for, represent, and symbolize not any integers of being whatever, but merely the many *innumerable fractions of being* into which the one and only integer of being has superficially sub-divided, differentiated, and distinguished itself in the

¹ Wordsworth.

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process of its formal or morphological evolution. According to the Hindu scriptures, Krishna said, "I am the One and I wish to be the many"; and so, out of his original and formless unity, he evolved the formful and innumerable many. Yet never for an instant did he lose his native and original oneness. The number one is the only whole number, the only integral number, the only infinite number there is. All other numbers are partial, fractional, and finite numbers. One is the supreme and transcendent number; it is the number of all numbers; it is the sum-total and footing up of all other numbers; for all other numbers added together only make up a total of one. It is the mother-parent of all other numbers; for out of it all numbers originally came, and back into it all numbers will finally go.² It is the all-inclusive and all-comprehensive number because it includes and comprehends within itself all other numbers as fractions, fragments, and portions of itself. It is the unlimited and independent number, for it is not limited by, or dependent upon, any other number. One is the sublime, divine, and Godlike number, for this number, and this one alone, represents and symbolizes the sublimity, divinity, and deity of the world,—the transcendent Number One whom we call God, or the cosmic-social Organism and Intelligence of the world.

² This is the science and philosophy of number; as Professor Ladd says: "All numbers refer back to unity."

The motto of the cunning and selfish men of the world is: "*Look out for number one,*" they taking it for granted that each and every human being is, in some real sense, an integer of being and a real number one. But the foregoing philosophy of numbers shows how ignorant and futile they are. No, we human beings are not "number ones," nor integers of being at all; we are merely the infinitesimal fractions of being, the infinitesimal functions of the one and only integer of being there is. We are not "number ones," but only number *one nillionths*³ of the original and only Number One. And as these number *one-nillionths*, these infinitesimal fractions of the real Number One, our divine and cosmic duty and devotion, loyalty and love, should be given it as to our God,—the Cosmic-social Organism and Intelligence of the World.

"E PLURIBUS UNUM."

There is "one Being without a second"; there is but one integer of being, but there are many innumerable fractions of being contained within this whole and completed one. Thus is solved the pretended difficulty of the problem of the One and the many. "*E pluribus unum*" is the organic principle of the universe as it is the political motto of the United States. The One is the

³ The letter *n* is used as an algebraic symbol for the infinite or indefinitely great or numerous. A nillionth in this sense would be an infinitesimal fraction.

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organic integer; the many are the organic fractions; the One is the cosmic organism of the world; the many are the cosmic organs, structures, and functions of the whole: the One is the superficially subdivided, differentiated, and distinguished, but still profoundly united and integrated organism of the world; the many are the superficial subdivisions, differentiations, and distinguishable forms, parts, and organs of the still profoundly unitary whole: the One is the integral, cosmic, and social individual and person of the world; the many are the innumerable individualized and personalized organs and functions of this world-personality, and world-intelligence. The One is the whole cosmic mind, soul, and spirit; the many are the innumerable partial minds, souls, and spirits. The One is the cosmic integer of individuality and personality; the many are the cosmic fractions of individuality and personality.

Because of the fact that the cosmic organism is not, and cannot be, a simple, undivided unit, but is, and must be, a complex and subdivided one, there arises the necessity for the social organization of the world. Hence the system of cosmic life is, of necessity, an associated and social system; and so the cosmic organism becomes an associated and social organism, and the cosmic organs and functions become associated and social organs. The individuality of the world becomes, of logical necessity, a complex, multiple, and



multiform individuality, a social individuality, a society of individuals. The personality of the world becomes a complex, multiple, and multiform personality, a social personality, a society of persons; and so the mind, soul, and spirit of the world becomes a complex, multiple, and multiform mind, soul, and spirit, a social mind, a social soul, and a social spirit; a society of minds, a society of souls, and a society of selves and spirits.

“All are needed by each one,
Nothing is fair or good alone.”⁴

THE SUPREME NAME.

By the word “God” we mean the supreme Being of the world; and this title, or name of God, is the supreme name which man can now bestow upon the supreme being of his conception. By religion we mean man’s supreme belief in regard to this world; his supreme practice flowing from this belief, and the supreme emotions,—devotion, loyalty, love, and enthusiasm,—which this supreme belief inspires and calls forth.⁵ The church, in the broadest possible sense of the word, is that supreme social institution which is devoted to the preaching and practice of this belief and to its utmost realization in the life of mankind.

⁴ *Emerson.*

⁵ Emotionally considered religion is a kind of cosmic patriotism; intellectually it is a cosmic philosophy; and morally it is a cosmic ethics.

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THE SUPREME BEING.

We have found that there is but one integral being and personality in the world; a being and a personality which includes within itself all other subordinate and partial beings and personalities. Hence this all-inclusive and comprehensive being of the world is, and must be, the supreme and transcendent being of the world. This supreme Being cannot remain nameless. This cosmic organism, world-individual, and world-soul is fully entitled to the name of the supreme being,—“God.” If this cosmic organism and world-intelligence is not the supreme Being of the world, and is not the supreme Personality of the world, then there is and can be no supreme Being, and no supreme Personality at all. If this cosmic organism, this supreme Being, is not entitled to the name of “God,” or is not worthy of it, then no being can be worthy of that supreme name, or be in any degree entitled to it. Either this being is God, or there is no God. But I believe that this cosmic organism of the world is God, and is fully worthy and entitled to bear that august and transcendent name to which now, in the normal course of human history and religious evolution, it has become the historical heir and natural evolutionary successor. It has become the divine heir and successor to all the gods that have gone before, of all past ages and of all past and passing religions. The true and final God

of the world must be the supreme World-being itself and not some smaller or imaginary part of it; it must be the great World-spirit, the spiritual fatherland and motherland of all conscious and rational beings.

“ There the Holy Essence rolls,
One through separated souls.”⁶

“ The One remains, the many change and pass;
Heaven’s light forever shines; earth’s shadows fly.”⁷

THE SELF-DISCOVERY OF GOD.

Man has discovered and rediscovered God, and he has further discovered that God is that supreme cosmic and social organism of which he himself is a constituent part and a most significant organ and function. He is one of God’s brains and minds, and through this human brain and mind, which is also and at the same time the brain and mind of God, he has discovered the true self and divinity of the world. God, as man and through man, has discovered himself and his own divinity; God, as the human and earthly organ of his own intelligence, has discovered his whole true organism and his whole true self. Thus has God,— the whole,— found himself through man and in man,— the part; and thus has man,— the part,— found himself in God and of God,— the

⁶ Emerson.

⁷ Shelley.

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whole. At last God knows himself, and knows himself as God and man. At last man knows himself, and knows himself as man and God. "Know thyself, and thou shalt know God."⁸ There is no other possible discovery but self-discovery, and no other possible knowledge but self-knowledge. All discovery is self-discovery, and all knowledge is self-knowledge, for it is the discovery and knowledge of being by its own very self, for all being, in the last analysis, is but one whole being, and it can discover and know no other being than itself because there is no other and second being besides itself. Intelligence is a light for the inner illumination of the one and only world of being, and it does not and cannot exist for the illumination of any outer or other world of being, for no such outer or other world of being exists. The light is all within, and it is the inner light of God's own world. The God that found himself is also man; and the man that found himself is also God. This fact of the absolute oneness of all being shows the utter fallacy of such a doctrine as that of the "unknowable" God.

THE "SELF-KNOWABLE GOD."

All being is one Being; there is but "One without a second." Hence the knower and the known, the subject and the object, are really and truly

⁸ Ex-President Chas. W. Elliot says, in his lecture on "The Religion of the Future," that "the race has come to the knowledge of God through the knowledge of itself."

one. All knowledge is self-knowledge,—the knowledge of being by itself and through itself; and in the monistic nature of things it cannot be anything else. Hence all human knowledge is also divine knowledge, for man's knowledge is also the knowledge of God as man. It is God's knowledge of himself. If God is unknowable, then it is to himself that he is unknowable, and not to some other and second being, for there is no other and second being either to know, or to be known. All the knowledge that man possesses is knowledge of this so-called, unknowable God, and it is, moreover, the knowledge of this unknowable God by the unknowable God himself. So that the doctrine that God is unknowable amounts to the assertion that God cannot know himself; that the "One without a second" cannot know itself; that the "One without another" is opaque as midnight to its own very self.

"THE INNER LIGHT."

If knowledge was necessarily and always the knowledge of one being by another, exterior, alien, and different being, then some good ground might exist for assuming that these other, exterior, and foreign beings or things could not be really and truly known to the knower and would be opaque to him. If knowledge, in other words, was like an outer light,—something external and exterior in function and character, something to illumi-

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nate exteriorly the stubborn, opaque, and antagonistic nature of external and foreign beings and things, then again it might be said that real and true knowledge was impossible. But such is not the nature of knowledge, for such is not the dualistic and pluralistic constitution of the world of being and of knowing.

. . . . "To know,
Rather consists in opening out a way,
Whence the imprisoned splendor can escape;
Than in effecting entry for a light,
Supposed to be without."^o

Knowledge, in the last analysis, is never the knowledge of one being by another and second being, but is always the knowledge of one integral being by its own true self and through its own true self,—the knowledge of the whole organism by the organ of knowledge and through the organ of knowledge, which here on earth is the mind of man,—and so man can say with perfect and literal truth,

"I am the Eye, with which the universe
Beholds itself, and knows itself divine."

Knowledge, therefore, is like an "inner light," an interior illumination; it is always, in the last analysis, an internal, interior, and native function of both the knower and the known. It is a function for interior self-illumination and self-

^o *Browning.*

enlightenment; and there is nothing whatever in the nature of the known that is alien, opaque, and hostile to the nature of the knower, for the knower and the known are one and the self-same, identical being. Hence there is no reason whatever in the monistic constitution and nature of the being of the world why it should not be transparent and perfectly knowable to itself. God, therefore, is not the unknown and unknowable being of the world, but he is, on the contrary, the self-knowing, self-knowable, and self-known. When man thinks, God thinks, and when man knows, God knows; for man's intelligence is God's intelligence in its human and earthly form. For God and man are one as brain and body are one; as the partial cosmic organ and the whole cosmic organism are one; as the rose and rosebush are one; as the electric light and whole lighting system are one.

“ Far more than himself is the man we see,
For a mind in the body of God is he.”

THE SELF-REALIZING BEING OF THE WORLD

Self-realization is a supreme law of the universe. Every particle of energy in the universe persistently strives to assert itself, and so to realize and manifest itself according to its inner nature and its outer form. Never for an instant does it cease to work, and so to realize itself; never for an instant does it idle, loaf, or shirk,

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and so cease to realize itself in its real and innermost nature. There is not an atom of idle energy in the universe; every bit of it is persistently at work. This is the meaning of the law of the conservation of energy.

The law of universal evolution expresses the method and outcome of the universal effort and struggle for self-manifestation and self-realization by the being of the world as a whole. Herbert Spencer has based his theory of cosmic evolution upon the law of the "persistence of force," which really means the persistent self-assertion, self-realization and self-manifestation of all the energy and being in the world. Be the nature of universal being what it may (and as far as we can say, *a-priori*, it may be anything that is not illogical and inconsistent with itself), it undoubtedly realizes its real and intrinsic being to the innermost of its nature and the uttermost of its powers. Self-realization is a fundamental and supreme law of being, and the universal Being, or God of the world, is a great self-asserting, self-realizing, and self-exploiting being. The God of Science is a self-exploiting and self-realizing God who exploits, realizes, and manifests himself to the uppermost of his nature and the uttermost of his powers in the being, life, and consciousness of the world. He is a God of endless effort and ceaseless creation, and not of eternal idleness, non-creation, and Sabbath-like leisure, rest, and ease. "My Father worketh

hitherto, and I work," said Jesus; and the God of Science, like the God of Jesus, is the eternally working, creating, and self-realizing God of the persistently working, creating, and self-realizing man. For God and man are not two separate beings, but only one, as the whole and part, or the living being and its highest function, are one.

Man is a representative part, organ, and function of the universal whole, and the self-realizing law of God's universal life is also the self-realizing law of man's. To *be* and *exist* means to *do* and *become*; and not only to do and become, but to do and become to the uttermost and uppermost of one's nature and powers. It means the maximum and optimum of self-realization and self-idealization. It means to strive and strain and struggle to the limit of one's being. This universal struggle for self-realization is unconscious in the inorganic world, subconscious in the vegetable and lower animals, and becomes conscious, more or less, in the highest. In man it becomes self-conscious, and through increasing knowledge and unceasing effort man begins at last to definitely discover his perfect identity and unity with the one, only, and universal Being of the world, i. e., in a word, with God. Man in the process of evolutionary self-realization has reached the stage of a definite and divine self-discovery. He has discovered who and what he is, and who and what is God, partially at least. His ignorance, misapprehension and uncertainty

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is giving way to a calm and clear conviction that he himself is a genuine part and a bona fide function of the one, only and divine being of the world. At last, he is saying to himself: "That God for whom I have been searching all over the universe and outside the universe is all the time myself,—not my little, separate, and individual human self, but my great, all-inclusive, divine, and godlike self." Yes, truly he can say:

" I am the eye with which the universe
Beholds itself and knows itself divine."

But the struggle for self-realization cannot end here. A higher stage of self-realization is possible to man and must therefore be reached. Man not only needs to definitely discover himself, but he further needs to thoroughly know and perfectly understand himself and his own real world of being. He must seek self-knowledge and world-knowledge to the limit of his powers in order that he may reach a higher and truer stage of self-realization and world-realization. And when this stage of self-knowledge and world-knowledge has been attained, then his pathway will be clear to the greatest possible self-realization and the highest possible self-idealization, in achievement and experience, of which he and the world are capable.

This, then, is the supreme law of the universe: "Thou shalt realize thyself to the uppermost of thy nature, and the uttermost of thy powers; thou



shalt find thyself, in truth, in the world of stress and strain; thou shalt work out thy salvation in struggle and in strife." This is the law of God's life, and so it is of man's. Self-activity, self-discovery, self-knowledge, and self-realization, these are the steps and stages in the life of God and man.

THE ILLUSION OF INDIVIDUALITY AND THE
SUPERSTITION OF SELF.

With these preliminary and introductory statements to show the general trend and purpose of this essay, we will now proceed to the more systematic treatment of the real problem under discussion, which is, mainly, that of the bona fide individuality of men and things in general, and especially of men, for that is the problem that primarily, and almost exclusively, interests us. We propose to analyze the so-called individuality of man in order to see whether it is a bona fide and profound reality or a superficial illusion, and whether the belief in man's human selfhood is a scientific conviction or a traditional superstition. Incidentally, the treatment of this problem opens up a great many of the profoundest and most important questions in human life; and accordingly as this question of individuality is answered for or against, there will result two diametrically opposite philosophies of life, with all that this implies. If the question of man's individuality is answered in the affirmative, then

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a pluralistic, and, also, a dualistic, philosophy, religion and ethics will ensue. If it is answered in the negative, then a thoroughly monistic philosophy, religion, and ethics will result. In either case a diametrically different attitude towards the world and life will follow, and hence the profound significance and importance of this question and the answers to it.

CHAPTER I

THE WORLD OF ILLUSION

"Man lives plunged in a world of illusion and deceptive forms, which the vulgar take for reality."

Democritus.

The profound philosophers of ancient India declared for ages, with practically one voice, that our whole visible world was "Maya," or illusion. So Plato said we were like men chained in a cave, with their faces towards a wall and their backs towards a fire or the light; and between this light or fire and themselves, men and animals passed, throwing their shadows upon the wall; and it was these shadows, only, that these chained victims of illusion saw. Their only knowledge was of shadows, and so, he said, was ours. And this conviction that the visible world is one of appearances rather than realities has been the general judgment of philosophers down to this day.

There must be some profound truth in this belief, however it may need to be qualified or critically understood. This world in which we live and move and have our being, and which also lives and moves and has its being in us, is, to us evolving mortals, to a vast, though hopefully diminishing extent, a world of sense illusions, deceptive appear-

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ances, and untrue inferences. Hence it has always been to mankind a world of ignorance and grossest superstitions, and the poet Moore was almost right when he said, "This world is all a fleeting show, for man's illusion given." I would rather, however, compare it to a great masquerade of the powers and realities of Nature, in which it was the function and purpose of man's developing mind to tear off and remove the masks and disguises by evolutionary degrees until, finally, the complete or satisfactory unmasking of the Being of the world had been accomplished and we should know things as they really and truly are. But a great many philosophers in the past have taken a pessimistic and hopeless view of man's cognitive powers and have declared, not only that we do not know, but, also, that we never can know the true and inner nature of "things in themselves"; their epistemological creed is not only "*ignoramus*," but also "*ignorabimus*,"—not only that we don't know, but also that we cannot know. They are, in this sense, "agnostics," and believers in the "unknowable."

But the thinkers of the present time, under the influence of a strong monistic tendency in philosophy, are taking a distinctly hopeful and optimistic view of the problem of knowledge, and are declaring that man may or can finally, when he has attained the full maturity and perfection of his intellectual development and powers, know the real and essential nature of the things of this world.

These might, in this epistemological sense, be called "gnostics," or believers in the knowable nature of reality. As for myself, I take a distinctly optimistic view, and believe that somewhere, and at some time, in this real and natural world of ours, monistically constituted as it is, we shall know the real and essentially true nature of things, and not merely their exterior appearances. For as a thoroughgoing and unqualified monist I believe there is but one real Being, without a real second in the world; that all consciousness, knowledge, and discovery, is the consciousness, knowledge, and discovery, of this one Being by its own true self and through its own true self; that, therefore, in the last analysis, it is all self-consciousness, self-knowledge, and self-discovery; and not the consciousness, knowledge, and discovery of some other, second, alien, hostile, and opaque being outside of us.

If all being is really one being, one vast organism, then there can be nothing in the natures of the knower and the known that is alien, opaque, and hostile to each other; therefore, I do not see why this one being of the world may not, sometime and somewhere, develop a knowledge of its own true and essential self.

" Still we say as we go,
 Strange to think, by the way;
 Whatever there is to know,
 That, we shall know some day." ¹

¹ Rossetti.

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From this monistic point of view, all ignorance is self-ignorance; and all failure to discover means the lack of self-discovery. But whatever may be the true nature of knowledge, and whatever may be the future nature of man's knowledge of this world, it is unquestioned and unquestionable that man's knowledge in the past was fearfully and tragically illusory, and that it is immensely so even in this enlightened present. Mankind has always lived and is living, even today, to a vast extent, in a world of appearances, sense illusions, false inferences, and gross superstitions; and only by slow, painful, and laborious efforts, as science and philosophy have advanced, has he been gradually discovering something of the real nature of the world around him. And it is through modern science alone, almost, that this truer knowledge is being acquired, and this, undoubtedly, is to a great extent the peculiar mission and proper function of science—to disillusionize and disabuse the growing human mind, to dispel the delusions which afflict it, and to reveal,—slowly, it may be, but still surely, as the mental and social evolution of man goes on,—the real character and essential constitution of the world. As human evolution goes on, the world of immediate sense illusion is being surely displaced by a world of scientific knowledge and truer reality. There has been an evolution of knowledge, both as regards quantity, quality, and organization, that is certain. As our knowledge

has grown greater in quantity, it has correspondingly grown higher and truer in quality. It has become more real and less illusory, more penetrative and profound, and less shallow and superficial.

Now let us, before going any further on this line, try to discover some good reason, if we can, why man's senses and superficial impressions,—his eyes, ears, and feelings in general,—deceive him as they certainly do, and render such false, or rather deceptive and inadequate, reports of the real nature of the things around him. One very good reason is this: man, as a living organism, is composed of a multitude of little living cells, and these in turn are composed of many organic molecules. The molecules, again, are constituted of thousands of atoms, and the atoms, in turn, of electrical corpuscles or ions, which are now assumed to be little vortices,—or whirlpools of electrical energy differentiated out of, and so distinguished from, the infinite ocean of the undifferentiated pristine ether, or basic and primal substance, or being of the world,—out of which all visible and invisible, perceptible and imperceptible, things and beings come, from which they are all made, and back into which they are constantly going and flowing, merging and melting, as in “the melting pot, of the molding shop, of nature and of God.”

Now, man as a living organism is placed in an environment which is filled with other organisms

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and things, which, like himself, are of a highly compound and recompounded character. As Prof. R. K. Duncan says: "Every thing in the universe is a swarm of atoms, and every action in the universe is the action of one swarm of atoms upon another." Man, phenomenally considered, is not a simple analytic being, but a compound, complex, and synthetic being,—“a swarm of atoms,” or ions, raised to the fourth power; and all the beings and things in his material environment to which he must adapt and adjust himself and his actions, which he must see, handle, struggle, and interact with in numberless ways, are, like himself, compound, synthetic beings and things also. Now, man's senses and intelligence have been developed in reactive response to the active demands of his environment that he, as a living, striving, and struggling organism, adapt himself to it or else die in the attempt or refusal to do so. Man, as a massive and compound being, must adjust and adapt himself to other massive and compound beings and things. His eyes in their construction are massive and compound eyes, and so are all his other sense organs. He is, therefore, obliged to see things in the mass, in the large, in composite pictures; and to get collective impressions and synthetic perceptions of things instead of cellular, molecular, atomic, or ionic, and analytic visions and views of things. And so he is also obliged to handle and adjust himself to these things in the large, collective, and massive ways.



Man would have no ordinary, everyday use whatever for a pair of microscopic eyes which enabled him to see clearly and distinctly all the cells, molecules, atoms, and ions of which all bodies and beings are composed. Such microscopic sight would distract his attention and prevent him from seeing things collectively, as he must. He "could not see the woods for the trees," or the "swarms" for the "atoms"; and it is the "woods" and the "swarms" as collective wholes that he needs almost wholly to see, and not the analytic constituents of which they are composed. Man needs to see his enemies, food, tools, and weapons, etc., not as swarms of ions, but as collective and compact bodies and wholes; and so it naturally and necessarily happens that man's practical, everyday knowledge, developed as it has been for practical use and adjustment and not for mere theoretical truth, immediately at least, is wholly a knowledge of the collective impressions, composite pictures, and synthetic perceptions of things. Such knowledge, of course, is not and cannot be perfectly or theoretically true, even as regards the material, external, and objective character and appearances of things, while as regards the spiritual, internal, and subjective nature and condition of things our senses, of course, are blind, and give us no direct knowledge at all. Our perceptual knowledge is only a sort of external and objective half-knowledge, and it is very incorrect even at that. It is very imperfect and

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illusory in character, and when men infer,—as originally and naïvely they must,—that things are actually what they seem to our practical but uncritical senses, they are woefully mistaken, and are being actually, though innocently, deceived by their mass-perceiving and merely objectifying senses.

And so it is scientifically true that the world of the practical and uncritical senses is a world of appearances and the greatest illusions; and man, therefore, sadly needs to supplement and correct his sensual and perceptual knowledge by knowledge of the profoundest and truest character possible to be acquired by scientific, philosophic, and critical means. He needs to use and to develop every possible faculty of his mind and soul, so that he may, if possible, some day come into a true and adequate knowledge of the nature of being. In pursuance of this need to truly know the real natures of things instead of their superficial appearances, science has invented and devised a multitude of wonderful instruments like the microscope, telescope, spectroscope, etc., and philosophy has formulated the laws of reasoning, studied the laws of knowing, and in the future, in coöperation with science, will strain every mental faculty and use every resource of the human mind in order to discover, if possible, and as far as possible, the real and essential nature of the being of the world.

And so the disillusioning of man's mind goes



gradually on, and so the evolution of real knowledge slowly but surely proceeds. Great and wonderful progress has already been made, in spite, too, of the bitter and tremendous opposition of superstitious and supernatural religions, and of selfish, class-ridden, and reactionary governments whose blind, brutal, and selfish interest it is or seems to be to keep mankind in darkness, ignorance, delusion, and superstition. When once the slavery of the human mind has been abolished and it becomes free as it never has been, for 2,000 years, at least, and a truly free society of human minds has been realized, and millions and billions of intelligences the world over have attacked the mysteries and appearances of nature in a passionate and untiring effort to discover and to know the truth, I, for one at least, as a thoroughgoing monist who is convinced that all discovery and knowledge is self-discovery and self-knowledge, believe that Nature will disclose her secrets, and that man will know the essential truth at last. The masquerade of Nature will then be over, and the complete unmasking will have been achieved. Then man, as the brain and mind of God here on this earth, shall have found and known himself.

THE SERIOUS AND TRAGIC NATURE OF
ILLUSION.

Now this ignorance, illusion, and superstition of the human mind is no trivial and unimportant matter, but, on the contrary, it is of the pro-

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foundest and even tragical importance as we can see by reading the past history of the race. I believe, in fact, that practically all of the tragedy, horror, and shame in human life, both past and present, is due to this satanic cause, and that the complete and thorough destruction of ignorance, illusion, and superstition will mean the realization of the "Golden Age" when God, as man, shall come into his own. Many of the minor illusions of human life have been dispelled, and as a consequence many of the minor tragedies have passed into history; but the supreme and transcendent illusion, the most diabolical and hellish superstition, still flourishes in full force, and to it is due practically all of the devilish sins and hellish horrors of the world.

To what agency are due all the sins and crimes, all the miseries and sufferings, of mankind? Practically to one, viz., human selfishness. At the bottom of every sin and crime, of every pang and agony of mankind, of every foul and ugly blot on the fair face of the world, will be found, in the last analysis, that individual selfishness which separates a man from the life and joy and beauty of his fellows and shuts him up and off in his little cell of self which is to him a little "holy of holies," the sacrosanct tabernacle of his ego. Can any one doubt that selfishness is the root-cause of practically every sin and misery and ugliness in human life, and that if selfishness could be utterly and completely destroyed as Je-

sus hoped to destroy it, the kingdom of heaven would come on earth as he declared it would? And can selfishness be destroyed,— not diminished, I mean, but destroyed completely, root and branch? And if it can be destroyed, how can it be done? By cultivating sympathy and love for others? By developing altruistic sentiments? No! Sympathy, love, and altruism will diminish selfishness, but they do not touch the roots of selfishness and will never tear them out of the soil in which they are fastened and anchored. This cure and remedy for selfishness is not radical, but merely skims the surface, for it assumes the reality and permanence of that which is the very spring and fountain of the emotions and sentiments of selfishness: viz., the separate and individual self itself. If the individual self itself is an ultimate and basic reality which has, of necessity, a permanent and even an immortal existence at the very core and heart of every human being's life, then, of necessity, the central, core-like and heartfelt sentiments, emotions, and loyalties will be, and ought to be, selfish, egoistic, private, and exclusive. The innermost love and loyalty will be given, as it ought to be given, to this innermost core and heart of every human being,— the ego of the individual and private self. And the only love and sympathy which can be given, or ought, in loyalty to the ego, to be given, will be that which can in surplusage overflow and radiate from out of the overfilled precincts of the ego and the

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self. Love and loyalty must begin at home, in the home and the heart of the private ego, and from thence spread outward if there is any overflow to spread. No! The love, sympathy, and altruism which leaves the private and inner ego intact, as a unique, individual, and monadic thing, essentially separate and isolated in its inner shrine and tabernacle and holy of holies, will never completely and utterly destroy selfishness as it ought to be destroyed. No! Selfishness will never be destroyed in this indirect way, and by attacking it from the outside or the rear. The best that can be done in this way will be to diminish it.

There is only one possible way of destroying selfishness, and that is, so to speak, by destroying the self itself. And the only possible way of destroying the self, so to speak, is to completely disprove the existence of the self, to show that it is a blind illusion and a superstitious dream, and in this way to completely destroy the belief in the self. And when the existence of the private and exclusive self has been completely and perfectly disproven and the belief in its existence has been completely and thoroughly eradicated from the human mind, then, and not till then, will it be possible to banish selfishness from the world. When men no longer imagine they have a private self, then they will no longer act selfishly, and the sins and sufferings of the world will cease. And then will be,—



“ Every tiger madness muzzled;
Every serpent passion killed;
Every grim ravine a garden;
Every blazing desert tilled.”

Men once imagined that the earth was as flat as a table; science proved that it was as round as an orange. They thought it was perfectly motionless; science proved that it spun around like a top, and swung around the sun at the rate of 67,000 miles an hour. They thought the sun was a little body, several acres in area, that circled round the great big earth; but science proved that it was a million times larger than the earth, and that it was the earth which circled round the sun, once in every year. In these cases, which are typical, and in many others also, science dispelled the illusions of man's uneducated and uncritical mind and senses; and not merely corrected, but practically and diametrically contradicted, the notions and inferences of his mind. The reality was the very reverse of what man's uninstructed and uncritical mind and senses seemed to tell him. And what was true in these typical instances will be equally true in other instances to occur in the future, and will be especially true in regard to man's notions concerning his own individuality, personality, and private selfhood. Science and philosophy will not merely correct and qualify his past and present ideas concerning his "self," but it will in this case, as in the others before mentioned, fairly and squarely

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contradict them and "give them the lie in the teeth." It will prove, and just as certainly, that man has no private, individual, personal, and permanent ego, any more than the earth is flat, motionless, and the center of the solar system; and when it does, then the egocentric notion of selfhood will be relegated to the museum of exploded illusions with the Ptolemaic astronomy of other days, and the cosmocentric theory will take its place. The past and present idea of the ego may fitly be called the Ptolemaic or egocentric theory of the self. And science will prove in this case to be another Copernicus, viz., of the self or soul, and will place the center of the spiritual universe *out there*, in the universal all and whole, instead of *in here*, in the microscopic, infinitesimal, and ever-flowing part. It will destroy man's selfishness by destroying his belief in his little microscopic self. But in return and compensation it will give him instead his great, infinite, eternal, divine, and Godlike self, and his democratic participation in the common divinity of the world.

The earth appears to be flat and motionless and the center of the universe, but it is just the very reverse. So it appears to us as though we had permanent, private, and personal egos or souls; but we have nothing whatever of the kind; what we actually have is the very reverse of this; not for one single second of our lives have we a private, personal ego of our own, any more than the flame of a lamp, or the cataract of the river, or

the waves of the ocean, have permanent and private egos and selves of their own.

Man has been the credulous victim and the tragical dupe of many a minor illusion which science has gradually dispelled. But he is not "out of the woods" yet, for the greatest of all his illusions still remains to be dispelled.

Let us briefly recount a few of these minor illusions, in order to realize something of their importance and tragical character. Men once imagined that the bowels were the seat of mercy; the heart, the seat of courage; the spleen, the seat of envy; that the arteries were air vessels; and that the insane were possessed by devils. And these poor creatures were driven out into the open, beaten and maltreated; and the only remedy they had for insanity was for the priest or witch-doctor to exorcise or drive the devils out of them by prayer, incantation, or physical abuse. As we read in the New Testament, Jesus commanded the devils to leave certain men who were possessed, and the devils left them, and entered the bodies of a herd of swine, who forthwith became possessed and rushed headlong over a cliff into the sea and were drowned. Man's soul they imagined was a breath which could be heard to depart and escape with the last gasps of the dying. So in epilepsy, hysteria, and, in fact, in all diseases, it was supposed to be caused by the activities of evil spirits and demons, working their malicious intents and diabolical purposes upon the body.

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And so the cure for disease was supposed to be through magic and exorcism instead of through therapeutics or natural agencies. Men imagined the circumambient air to be peopled with multitudes of ghosts and devils. When men were in good health, they said they were in good spirits, and vice versa; meaning, in fact, that the good and bad spirits were inside them. The fathers of the mediæval Church described demons as inflicting diseases upon men, and the 72nd canon of the Church forbade the casting out of devils by unauthorized persons without a special license from the Church itself. In harmony with these illusions and superstitions there arose the fearful and tragic belief in witches and witchcraft. This belief was practically universal throughout Europe for centuries, and carefully compiled statistics and records show that nine millions of poor old women were burned and tortured to death for this imaginary and superstitious crime.

Going somewhat further back in time, or rather in the stage and degree of human development, we find that among many savage, barbarous, or semi-civilized races, like the Mexicans, Peruvians, and Central Americans at the time of the Spanish Conquest, there existed among them a belief that death was not due to natural causes, but to the workings of malicious spirits and ghosts. They also believed that every man had a sort of spiritual double, or ghostly duplicate, which left the body at death and went away to some other coun-



try, beyond the mountains or the horizon, and there resumed his earthly life much as he had lived it here, only, as a rule, much better. And in that far off country beyond the mountains, seas, or horizon, the dead man would need all the wives and women, human and brute companions, he had here, together with his material possessions. And so there arose, in harmony with these beliefs, in many countries, and all over this primitive world nearly, the fearful and tragic custom of immolating the wives and women of the dead man, also his servants and slaves,— or his horses, dogs, and weapons, as among the North American Indians. For he would need and desire all these, they thought, in that other country to which he had departed at death. In India, in the custom of the “suttee,” the widow jumped into the funeral fire and was burned alive with her husband’s corpse. In Africa, among the Zulus, Dahomans, and Coast Negroes, the wives of the dead man, or chief, killed each other so as to accompany him to the other world. In Mexico at the time of the Spanish Conquest, when a king, chief, or noble was dying and before he was actually dead, his attendants, servants, and slaves would kill themselves beforehand so that they could travel on ahead of him and make the necessary preparations for his proper and comfortable reception in the other world. It is said that the number so immolated sometimes amounted to several hundred. In Peru at the same period a similar cus-

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tom existed, and it is recorded that when an Inca died, "his attendants and favorite concubines, amounting sometimes to thousands, were immolated on his tomb." In Dahomey, in Africa, on one occasion, "285 of the wives and women of the dead king's household killed themselves."

Now these are only a few instances among thousands of a like nature, showing what fearful and tragical illusions and superstitions have afflicted the human mind and cursed human life as during its evolution it has slowly, painfully, and with groping and stumbling steps struggled its way upward into the clearer and brighter light of the present day. During his evolution man's mind has developed its powers of mental vision so as to be able to see and penetrate deeper and further, beyond and behind, the material-seeming masks and appearances which the realities of the world wear to the inadequate and partial visions of the bodily senses.

This partial and slight review of the toilsome and tragic path of the evolving mind as it has struggled upward from the blindness of the brute to the imperfect vision of to-day, suggests the question: Have we reached the end and the last of these illusions? Have we banished and destroyed them all? Are we completely "out of the woods"? Is the world, and are we and our fellows, just what they seem to be and what we now believe they are? As we peer backward into the past history of humanity, we can plainly see



to-day that many, perhaps almost all, of the greatest horrors and tragedies of human life were due almost entirely to human ignorance and illusions. Now, this old and groaning world of ours is still a world of tragedies. There are the tragedies of war between nations and races; the curse of social conflicts between social and economic classes, between the inheriting and privileged rich and the disinherited and unprivileged poor; the poverty and degradation of the vast masses of mankind; the crime, drunkenness, prostitution, and disease; the selfishness, greed, hatred, anger, and contempt, which is almost universal; the personal illwill, malice, envy, quarrels, and murders, we meet with almost everywhere. Is all this tragedy, horror, and misery normal, natural, and to be forever permanent and incurable? Does man act in this way and produce these fearful results in his life and conduct, knowing and seeing clearly and exactly just what the real nature of this world is, what his own true nature is, and what is the true relationship between himself and his fellow-men? Or are the tragedies and sins of this age and civilization, like many of the minor tragedies of the past which have now been ended, due entirely or essentially to some blind belief, some fearful illusion, which has always possessed and still possesses the human mind and so curses human life, poisons the cup of enjoyment, and destroys the beauty of the world.

I believe most sincerely that it is the last. I

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believe that the man of to-day, with a few rare exceptions, is as surely blind and superstitious, and has just as surely a tremendous illusion concerning one thing at least,— and that, too, the most central and important of all things to him and to his fellows, viz., his own selfhood, individuality, and personality,— as ever his barbarous and less enlightened ancestors had concerning this, as well as many other things. And I am further convinced that to this illusion of private selfhood is due practically all of the selfishness, sin, and misery of the world to-day, and that if this illusion of individuality and superstition of self could only be thoroughly and scientifically destroyed and banished, the undying hope in a happier, better, and more beautiful world which has haunted the mind and heart of man from the beginning until now, would be fully and perfectly realized. The only thing that stands between mankind and comparative heaven on earth is this one supreme and transcendent illusion of the self which it is the glorious function and mission of science and philosophy to forever dispel and destroy.

That is the monstrous and vicious illusion which stands to-day, like a giant in the way, between man and the kingdom of heaven. That is the illusion which makes this world a hell upon earth, and always will, as long as it lasts. That is the superstition which makes this world a valley of tears and a journey through the wilderness; and



never until it has been utterly destroyed will man ever enter the long "promised land."

"Eager ye cling to shadows, dote on dreams;
 A *false self* in the midst ye plant, and make
 A world around which seems
 Blind to the height beyond, deaf to the sound
 Of sweet airs breathed from far past Indra's sky;
 Dumb to the summons of the *true life* kept
 For him who puts the *false life* by.
 So grow the strifes and lusts which make earth's war,
 So grieve poor cheated hearts and flow salt tears;
 So wax the passions, envies, angers, hates;
 So years chase blood-stained years
 With wild red feet."²

For this illusion of the self is the fountain head and spring of all cold-blooded selfishness, envy, hate, and anger; of all pride, vanity, conceit, and contempt for others; of all beliefs in the superiority of one's self and the inferiority of others; of all injustice, greed, cruelty, and crime. In fact, it is the real arch-fiend, the very real Devil itself, whose blind malice has always made, and always will make as long as it lasts, this world into a veritable hell. "Man's inhumanity to man makes countless millions mourn," and the simple, scientific reason is because men have always imagined that they were private, separate selves; that they lived private, separate lives; had private, separate experiences; and would have private, separate fates and destinies. And all of

² *Edwin Arnold*, "The Light of Asia."

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this was a vicious and downright illusion. Men are not private, separate beings; they do not, and never can live, private, separate lives, no matter how much they may imagine they do; and they have, thank heaven, no private, personal fates and destinies. They are not individuals at all, in any genuine, exact, and scientific sense of the word; they are like the flames of the lamps, the jets of burning gas, the cataracts in the rivers, and the waves of the sea. They are merely the ever-flowing kinetic phenomena, the dynamic differentials, of the one and only cosmic organism and Individual of the world, whose ethereal, electric, material, and psychically conditioned energies flow, and flow, and flow forever, through all the multitudinous and phenomenally individualized forms and portions of its being. Without stopping or resting anywhere, or in any particular form for any length of time, its substance, energies, and being flow and stream and fly through all things; and thus insure for an absolute certainty that in the long run, the eternal and endless run of the universal life, all portions of its being shall have a common, cosmic experience, and a common, cosmic fate and destiny. Every portion of being that exists shall experience in the long run just as much of heaven and just as much of hell as every other.

Men have always imagined themselves to be "*static*" individuals, spiritually, at least, if not materially. They imagine themselves to be sepa-



rate selves, in some sort of soul-tight compartments of their own. But science and scientific philosophy is prepared to-day to destroy this egotistical and perhaps pleasing illusion, and to prove that they are nothing more or less than the transient, dynamic differentials of being as a unitary cosmic organism under phenomenally individualized and personalized forms that are necessarily temporary and transient in character.

And there is as much difference between the fallacious idea of a *static and persistent individual* and the true idea of a *kinetic, dynamic, and flowing differential* of being as there once was between the exploded idea of a flat, motionless and geocentric earth and the true idea of the round, rotating, revolving and heliocentric earth of to-day.

And as the illusion of a flat, motionless, and geocentric earth has now been destroyed by science, and the truth of the round, rotating, revolving and heliocentric earth has taken its abandoned place, so we can be certain that before many years or generations have passed, the calamitous illusion of the static and persistent human ego, or self, will be dispelled and destroyed, and the truth of the dynamic human differential of being will have taken its deserted place.

Every fresh discovery of science only goes to prove that the statical and pluralistic conceptions of things are false and illusory, and that the kinetic, dynamic, and monistic conception of be-

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ings and things is right. And so it is in this case concerning the nature and constitution of man and his relations to his fellows and the rest of the world. The statical, persistent, and pluralistic conception of man as a separate, exclusive, and private individual is unscientific, illusory, and superstitious; while the kinetic, dynamic, and monistic conception of him as an ever-flowing portion of an ever-flowing whole of being is scientific, philosophic, reasonable, and true. The selfishness of mankind, with all the sins and sufferings it necessarily entails, can never be destroyed until the existence of the static self has been completely disproven and the belief in its existence has been completely destroyed. And the crass and corrupting individualism of society can never be destroyed until the existence of the exclusive and private individual has been thoroughly disproven and the belief in its existence has been torn out by the roots. But when, at last, this belief in the private self has been utterly and scientifically eradicated, then the blighting and accursed selfishness of human life and conduct and the crass and corrupting individualism of society will have received the final and fatal deathblow, and a revolution will have been accomplished in the moral and spiritual life of mankind.

Man's last, greatest, and deadliest enemy on this earth is himself. Man has conquered the earth and the brutish creatures of the earth, and the only enemy he has left to conquer is his own

blind, deluded, and self-divided self. Man is the supreme arch-enemy of himself, and all the sins, sufferings, and horrors of this world to-day are almost entirely those which are inflicted upon humanity by its own blind and deluded self. The sins of mankind are the sins of the blind; and the sufferings of mankind are all self-inflicted sufferings; and the lashes and scourges which draw the tears, groans, and blood from the body and soul of man are all wielded by his own hands and laid upon his own back; and the poor, blind, deluded fool and wretch, in his blindness of sense and hardness of heart, always imagines (in his imaginary privacy and selfishness) that he, privately, is laying the lash upon some other private fellow's back. But, thank heaven, he is utterly and absolutely wrong in his imagination and illusion, for there is, in the last analysis, but "one Being without a second"; and the substance and spirit of that one and only Being is flowing, and flowing, and flowing eternally and without rest, through every form and shape of human and all other life. Like the flame, the river, the cataract, the wave, and the electric current, it passes through all things and remains not an instant in one. In the last analysis there is no other and second being, no other and second fellow, upon whose devoted back any lash can be laid or any selfish, envious, angry, hateful, or malicious blow can be struck.

The plurality and staticity of beings, like the

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duality of mind and body, is an utter phenomenal illusion and a deception of the shallow, superficial senses, impressions, and perceptions of the unscientific and uncritical man. Every blow that is struck in this world, thank God, is a veritable boomerang, which with a perfect and divine justice and retribution flies back and strikes the striker. For there is but one Being to strike, and one Being, and the same, to be struck; and that Being flows forever through all its own parts. The one and ever-flowing Being can strike no one but itself. This is the perfect and divine justice of the world as it really and truly is, and not as it seems to be to our purblind, shallow, and separating senses.

Man's supreme and final enemy is his own "self," and the final cause of this enmity and war of man upon himself is that selfishness which has its final and fruitful spring in man's blind belief and ignorant superstition that men have separate, private souls and are exclusive individuals. But no such souls or individuals exist except in his own benighted imagination. It is all an illusion and superstition, the supreme and most tragical illusion of human life; and this illusion of the private self, this superstition of the private person, must be utterly and ruthlessly destroyed before selfishness and all the sins, crimes, sufferings, and ugliness which flow from selfishness can be banished from the earth, and a heaven of human harmony and joy and beauty can be realized.

If men were genuine, private selves, they would

have a perfect right and a loyal duty to be selfish. But ethics has always proclaimed with an insistent, persistent, and unwavering voice that men have no right to be selfish, private, and exclusive in their lives and conduct. If men have no moral and genuine right to be selfish, then, in the last analysis, the only possible reason can be that they are not in actual fact, and in the last resort, genuine statical selves at all, but are only seeming, dynamical, and phenomenal selves; and this is the actual truth, and the profound and significant conclusion to which modern science and philosophy are pointing to-day with an unerring and unwavering finger. Love is a delusion, ethics is founded on a falsehood, and the imperative moral law is a positive lie, unless as a final fact and ultimate truth all being is really one, and only one.

There does not exist to-day the slightest scientific warrant or a single scrap of reliable scientific evidence for the belief in the existence of any separate selves whatever. Neither with the microscope, or telescope, or the ordinary senses, or in any other way whatever, has science yet discovered an individual being or thing, or anything suggesting one. The Daltonian atom once upon a time looked like an individual thing, but that, too, has given up its individual ghost, and has been resolved into the electrical vortices of the pristine and universal ether.

The separate individuality of every *material*

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thing and phenomenon has now been thoroughly disproven. Every material thing that exists is now proven to be, in the last analysis, a dynamic differential of the pristine and common ether, or of the one and only ultimate substance and being of the world. And with this complete, scientific disproof of all material individuality and privacy, there also follows, necessarily, the disproof of all spiritual individuality and privacy too. For consciousness, or mind, or soul,— whatever you wish to call it,— is not an “*entity*” at all, but only a “*state*” or *psychic condition* of things, and as such is a pure *abstraction* from concrete being; and if there are no material individuals, then there can be no spiritual individuals and no partial, concrete individuals either. There remains but one supreme, all-inclusive individual, the cosmic and social organism of the world; the God of modern science and philosophy, in whose divinity every being democratically participates and equally shares. There is but one integral individual, person, and self in existence. There is but one inhabitant of the universe, the cosmic-social organism of the world, which science calls “*nature*,” which philosophy calls the “*infinite and eternal reality*,” and which a scientific philosophic religion can now, with historical and evolutionary truth, call by the supreme and transcendent name of “*God*.” And of this cosmic-social organism of the world, all men and creatures and things are the ever-flowing, ever-changing dif-

ferentiations, the phenomenal and transient manifestations and appearances, and the organic parts and members.

Science and philosophy have never yet discovered a truly individual being or thing excepting the individual cosmic organism itself. That is the one and only true and integral individual that it does discover or can conceive. But what it does discover within the body of this universal and integral individual of the world, and the only things it does discover, are the differential things, beings, and persons which are the organic parts and members of the indivisible cosmic organism. Science discovers nothing but the dynamic differentials of the cosmos as an organic, unitary, and individual whole, and dynamic differentials are the very antipodes of the static and private individuals of the ignorant human imagination. A dynamic differential is, of necessity, an organic part and member and an ever-flowing portion of an ever-flowing whole, like an ever-flowing cataract of an ever-flowing stream; and it never loses its organic connection and fusion with the organic whole of which it is a fraction and a part.

An individual thing or being, on the other hand, would necessarily be a bona fide, complete, and independent whole, or organism in itself and by itself; and any thing or being which is not in some genuine sense a complete, perfect, intact, and independent whole in itself, is no true individual at all. And of such an individual thing as

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that, there is but one specimen in existence, viz., the universe itself.

In every department of science and philosophy to-day kinetic, dynamic, and monistic conceptions are taking the place of the old statical, pluralistic, and dualistic ones; and they are doing this in regard to the nature and constitution of man as well as in regard to everything else. The kinetic conception of man and his consciousness, will before long supersede completely the old, pluralistic, and statical one; and when it does, a revolution will follow in human thought, human conduct, and human life.

“ All forms that perish, other forms supply;
By turns we catch the vital breath, and die;
Like bubbles on the sea of matter borne,
They rise, and break, and to that sea return.
Nothing is foreign; parts relate to Whole;
One all-extending, all-preserving soul
Connects each being, greatest with the least;
Made beast in aid of man, and man of beast;
All served and serving; nothing stands alone;
The chain holds on, and where it ends unknown.”³

³ *Pope.*

CHAPTER II

THE EVOLUTION OF THE MANY OUT OF THE ONE

According to the Hindu scriptures, Krishna, the Indian God, said, "I am the One and I wish to be the many"; and in another place it says; "I am one, but by my power I appear to be many." These are only poetical and religious expressions of the "law of cosmic evolution" as discovered and expounded by Herbert Spencer, and of the relationship between the Infinite and Eternal Energy (or Being) from which all things proceed, and the innumerable phenomenal and finite things which evolve out of it. The process of cosmic or solar evolution, as Herbert Spencer has argued and shown, consists in the passage of an original ocean of undifferentiated, undistinguished, formless, and nebulous ether, or primal substance and being of the world, by evolutionary steps and stages, to a form of being which consists of a multitude of phenomenal parts and forms which are highly differentiated and distinguished from each other and which, to our shallow, penetrating senses, seem to be separate and absolutely individual in character. The one ocean

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of ether or being thus becomes, through the differentiating process of its morphological or formal evolution, a cosmos of many highly differentiated parts and forms.

The One, by way of the process of cosmic differentiation and morphological transformation, thus realizes its wish and will to be the many; and thus by its power of evolving and subdividing it appears, to our short-sighted senses, as many in one great totalizing universe. Some one (Herbert Spencer, I believe) has said, that "evolution is a tendency to individuation," but this is distinctly untrue, if by individuation is meant absolutely separate and independent existence.

Evolution is not a process of individuation at all, in the accurate and logical meaning of the word; it is instead a process of organic and systematic differentiation. It is a differentiating and not an individuating process, and therefore the many products of evolution are not individual beings and things, in the strict and logical sense of the word, but merely differential beings and things who never for an instant lose their organic connection, dependence, and unity with the cosmic whole of which they are the self-differentiated and self-distinguished parts. The individuation is only comparative, not absolute; seeming, but not perfectly real.

That is how, via evolution and subdivision, the One becomes the many, and that is the true relationship between the One and the many; that is



what the one means,—viz., the whole cosmic organism or system; and that is what the many means, viz., the numerous cosmic organs or systematic parts. The One was absolutely one at the beginning of the evolutionary process and it still remains absolutely one throughout that process; its unity is perfect and absolute at all times. It begins in a state of undifferentiated, or rather of least differentiated, oneness, and ends in a state of highly differentiated and most differentiated oneness; but it never loses and can never lose its original and perfect unity. The theory of evolution, therefore, is a perfect monistic theory; it explains perfectly how the many come into being and appear to our superficial senses as individual beings and things. The one and only Being of the world is always, absolutely, and perfectly one. The many partial and fractional beings and things of the world are always only comparatively, phenomenally, and superficially many; they are never absolutely or really many except in this restricted, evolutionary, and qualified sense. The theory of evolution, therefore, completely discounts and discredits the existence of any positive plurality of beings and things whatever.

“The One remains, the many change and pass;
Heaven’s light forever shines, earth’s shadow’s fly.”

One great reason why things and beings appear to be many is because of the fact of our blindness to the lower, smaller, and less differentiated forms

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of matter and energy. If we could only see with our natural eyes the molecules, atoms, and ions and the pristine ether, then without a question we could see the perfect material oneness of all the things and persons in the universe, and the illusion of material multiplicity, except of differentials, would disappear. But these lowest forms of matter and energy are invisible to us, and hence those higher forms that are visible appear as absolutely separate and many, and seem to stand and move around in empty space; but there is no empty space, there is only an empty or blind spot and space in our eyes and natural vision. The world appears, therefore, as a sort of "*bas relief*," in which some things are raised into prominence and view while others are depressed into an unseen background, and in this way the illusion of separateness and multiplicity arises, and the perfect, underlying unity is unseen. The chain of beings and things is composed of links all joined perfectly together in one perfect whole; but while some of the links are visible, others are invisible, and hence the perfectly united chain, instead of looking like a chain to us, looks like a series of absolutely separate links. But science is gradually discovering these invisible and missing links in the unbroken and perfect chain of being, and is putting them into their proper places and connection; and as it does so, we are beginning to see more and more clearly and surely that there



are no absolutely separate rings (or beings), that separation and individuality are blind illusions, and that the being of the world consists of one perfect and unbroken chain of existence. Life, instead of being a series of absolutely separate rings ○○○○○○○○○ (like this) is, in fact, a perfectly unbroken chain and unit of being ~~○○○○○○○○~~ (like this).

The illusion of the many, the separate, and the individual, is thus rapidly being destroyed by science and scientific philosophy; and before a great many years they will take their proper place with the exploded illusions of the flat earth and the circling sun; and the cosmocentric theory of the individual and the self will take the place of the past and present egocentric one. As our astronomical perspective and vision was once diametrically wrong, so our ontological and spiritual perspective and vision is still wrong (for the vast majority); and as science corrected and contradicted our astronomical perspective and vision, so it is now beginning to correct and contradict our ontological and spiritual perspective and vision; and as science substituted the heliocentric theory for the geocentric one, so it is beginning to substitute the cosmocentric theory of the individual and the self for the egocentric theory of the same.

CHAPTER III

THE UNIFYING TENDENCY OF SCIENCE

The whole tendency and effort of modern science is a monistic and unifying one; it is a tendency and effort that is rapidly succeeding in proving the unbroken oneness and perfect internal unity of the entire all-inclusive being of the world, although it is true, of course, that this world is manifested to us in a multitude of infinitely various and seemingly separate and individual forms. The universe is a perfect organic unity (and hence a perfect organism) in an infinite variety of organic parts. It is not a mere pluralistic totality or aggregation of many separate beings and things; it is not a mere external union, nor a mere organization; but it is instead an integrality, or perfect whole,— a perfect internal unity, and an indivisible organism of being.

The discovery of the law of gravitation by Sir Isaac Newton, of the heliocentric astronomy by Copernicus, of the laws of cosmic, solar, and biological evolution by Spencer and Darwin, and many other discoveries by other men of science, all went to prove the perfect internal unity of the world and to show that it was in reality a true universe

and not a duiverse, pluriverse or multiverse of any kind. And so it was named a universe, and the name fitted the fact, and it has never been seriously challenged since, even by so-called pluralists. Thus, even Prof. James says his pluralistic world is a real universe, partly, if not perfectly, connected into a unitary whole. "Our 'multiverse' still makes a 'universe,'" he says.¹ The whole tendency of science from the very beginning has been to discover and to demonstrate the perfect internal unities, continuities, and interconnexions of things in place of their seeming and superficial disunities, disconnexions and discontinuities; and so persistent and unfailing has this tendency been, and so far has this process of unification now gone, that no honest, logical, and capable mind can now for a moment doubt what the necessary and final outcome of science will be.

Within the last few years a clinching and significant discovery has been made by chemical and physical scientists. It is that of the corpuscular, electrical, and ethereal constitution of all matter and energy. Up to within a few years ago it had seemed as though there were about 80 or more ultimate and basic chemical elements and atoms of matter, for it had been impossible, heretofore, to break up and analyze these 80 different atoms into smaller and more simple elements. The world, so far as science could prove, seemed to be made out of 80 different kinds of funda-

¹ "The Pluralistic Universe," Prof. *Wm. James*.

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mental matter, and that was a very pluralistic situation indeed. Logical and philosophical thinkers, however, had long ago believed that there must be, in the last analysis, but one kind of matter and but one body of matter, or, in other words, but one kind of being and but one body of being. In other words still, they believed that there was but one kind of being and but one being of the kind; that the universe, in fact, was a Unibeing; that the Cosmos as a whole had but one real inhabitant; that there was but one family and genus of being, but one species of that genus, and but one specimen of that species. They believed that everything that exists was made up out of various mathematical, numerical, and morphological combinations of differentiated units, or atoms of this one kind and body of substance or being.

This idea was not new, but it was purely logical and metaphysical. It had never as yet been scientifically and experimentally proven by exact science. Some of the ancient thinkers of India and Greece, and some modern thinkers like Spinoza and Goethe, and the still more recent scientific school of modern evolutionists, under the leadership of men like Spencer and Haeckel, believed in the absolute oneness of all matter, energy and being. But up to within a few years it had never been scientifically proven. Now it has been so proven, and the logic and intuition of the monists of the past and present has been grandly vindi-



cated. It is now known certainly that there are not 80-odd different kinds of ultimate matter and atoms and beings in the world, but that there is one and only one. And so another pluralistic notion has been destroyed, and that a most fundamental one, and the perfect oneness of the substance of the world has now been experimentally proven. This amounts to nothing less than a revolution in science, and, following that, in philosophy, religion, and life. There is one and only *one kind* of matter, energy, and being in the world, and out of that one and only kind of matter and energy everything that exists is made and differentiated. Perfect oneness has now been proven as regards the kind, quality, and nature of matter or being. There is only one further question, if question it be, which remains to be answered, and that is this: Is there one and only *one real body* of matter, and being in the world, or are there many bona fide bodies of matter or many bona fide beings in the world?

What is the answer which the physical and chemical scientists of to-day are going to give this question, if question it be? How do they conceive that this one kind of matter and energy exists, and under what form? The answer is this: 1. They know that all of the 80-odd different kinds of atoms are composed of one kind of electrical corpuscles, in combinations of from 1,000 to 200,000 or more. 2. They are also perfectly well assured that these electrical corpuscles of

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which all matter is made are merely minute and differentiated portions of one single, continuous medium, ocean, or globe of the pristine ether or "*materia prima*," which fills all space and endures throughout all time. They also conceive that these electrical corpuscles are little whirlpools, vortices, and condensations of ethereal and electrical energy which, as they circle and move throughout this omnipresent ocean of the undifferentiated ether, drag along with them, in proportion to their velocity, a certain amount of this ether; and it is this attached and bound up ether which gives to these electrical whirlpools their mass or mathematical quantity of matter. Thus science is proclaiming to-day with practical confidence and assurance, not only that there is but one kind of matter or being in the world, but also that there is *numerically* but one real body of matter or being, of which single and unitary body of being everything that exists is made and is a more or less complex differentiation and manifestation. Science, therefore, has reduced all substance and being to a complete oneness, *both numerical and qualitative*, and it therefore declares that the seeming plurality of beings and things is a superficial illusion of the shallow senses, feelings, and impressions of man.

As Prof. R. K. Duncan says, "The need felt by men of science, of reducing the physical universe to a condition of oneness, of finding some *one thing* out of whose properties or qualities



might proceed all that is," has at last been realized. Thus scientists have come, via experiment and objective observation, to the same conclusions that the monistic thinkers had previously reached. There is but one integral being in the world (materially at least) and that being, during its evolutionary and differentiating transformations, combines its differentiated elements into the infinite variety of superficial and phenomenal forms that we perceive with our imperfect and half-blind eyes; and it does all this without ever for an instant losing its absolute and perfect organic oneness in this endless process of evolutionary division and differentiation any more than an egg in the shell loses its oneness when it divides, differentiates, and distinguishes itself into limbs, organs, and structures of many kinds. The egg in the shell does not lose its unity in the process of evolutionary differentiation and distinction; neither, in the same way, does the all-inclusive cosmic organism of the world lose its perfect organic oneness in the cosmic process of organic division, differentiation, and distinguishment into an infinite variety of organic structures and parts.

What happens to the cosmic organism during the process of cosmic evolution is not a loss of its original, ethereal oneness, but the gain of a higher, nobler, and more organic oneness. It exchanges and transforms its simple, featureless, and monotonous unity for a complex, featureful, and infinitely rich and various unity. It ex-

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changes and transforms its sleepy, subconscious, and dreamy state of being for its wide-awake, self-conscious, and self-critical state, in which its spiritual potentialities are expressed and manifested in a multitude of highly individualized and personalized forms, like the human beings of this earth.

As the roses are to the rosebush, as the eyes, ears, and brain are to the organism, so the human intelligences on this earth and the other similar intelligences on other planets are to the whole cosmic organism of the world. They are its eyes with which it sees itself, and they are its minds with which it knows itself,—and knows itself divine, or else nothing, no matter how great, heroic, and tragic is divine.

In the analytical resolution of all matter into the electrical elements and differentiations of the primal ether, every form of absolute individuality in the material world has been destroyed; there are now no known or conceivable material individuals in existence, and material individuality of every kind has been once for all destroyed. Would-be pluralists, therefore, have but one refuge,— or imaginary and fallacious refuge, rather, — left to them, and that lies in the assumption that spiritual individuals may yet exist even though material individuals do not, and cannot, in the nature of things. But this refuge is a vain one, for this assumption is utterly untrue.

The assumption is really this, that conscious-

ness is a "thing" in itself, by itself, and for itself,—that it is, in fact, an entity; but this assumption has not a logical leg to stand on. Consciousness, as the very word implies, is not a "thing" or "entity" at all, but simply the psychic state and spiritual condition of some extra-psychic, extra-spiritual thing. It is not a concrete entity at all, but a mere abstraction from a concrete entity, possessing both psychical and extra-psychical attributes. Whether these extra-psychical attributes are really material, in the old fashioned meaning of the word, or only quasi-material, or pseudo-material, or not material at all, makes no difference whatever. The only thing a monistic ontologist and psychologist need insist upon is that there are in the concrete being of the world *both psychical and extra-psychical* attributes and qualities, and that the psychical attributes refer exclusively to the spiritual states and conditions, while the extra-psychical and seemingly material attributes refer to the entitative, or seemingly substantial, qualities. The monistic ontologist and psychologist protests against the narrow, one-sided, and abstract definition of concrete being in terms of only one set of its attributes,—viz., its state and condition attributes,—throwing aside and ignoring altogether its entitative attributes, which are just as real and just as necessary to be included in a true definition and conception of concrete being as the state and condition attributes.

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There can be no states or conditions at all unless there is some real, entitative thing or being in those states and conditions; and these states and conditions cannot be the states and conditions of nothing at all,— of a zero, a cipher, a nothing, and non-entity; you cannot attach or attribute states and conditions to nothings,— to zeros, ciphers, and non-entities. They must be the states and conditions of something or some entity which is something more than its own states and something besides them. Hence this concrete something must have some extra-conscious attributes; in other words, it must have some definitely entitative attributes in addition to, and underlying as a foundation, its conscious states and conditions.

As there can be no motion apart from something entitative that moves, no action apart from an agent, no function apart from some structure, so there can be no conscious state or spiritual condition apart from some entitative thing or being whose state and spiritual condition it is. States cannot exist alone and hang like castles in the air any more than motions or actions or functions can exist alone and hang in the air, apart from some real thing whose motions, activities, and functions they are. Just this is the fallacious abstraction underlying all psychological and ontological dualism; the unwarranted assumption that a state or condition of spirituality can exist apart from some extra-spiritual entity

whose state and condition it is; that spiritual individuals and spiritual individuality can exist apart from extra-spiritual entities, which is evidently untrue. No; spiritual individuals cannot exist apart from extra-spiritual, or seemingly material, beings; and spiritual individuality cannot exist apart from extra-spiritual individuality. If there is no material, or extra-spiritual, individuality, then there is and can be no abstract and purely spiritual individuality. If there are (in the nature of things as now known to us) no material, or extra-spiritual individuals, then there are and can be no purely spiritual individuals because these so-called purely spiritual individuals are nothing whatever but pure mental abstractions in the imagination of man.

Therefore, since recent science, in the resolution of all matter and energy into the primal ether, has disproved conclusively the existence of all real material individual beings whatever, then of logical necessity it has at the same time disproved the existence of any abstract and purely spiritual individuals also. Pure spirits are pure abstractions and as such cannot exist, and the disproof of material individuality is also the correlative disproof of spiritual individuality. Modern science has disproved the existence of finite or fractional individuality of every kind, both material and spiritual. The individuals are dead, long live *The Individual*. The many individuals are banished, the One Individual remains.

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"The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadow's fly." ²

"God and I were in space alone,
And nobody else in view;
And God spake thus to me and said:
'There were no people, living or dead,
There was no earth and no sky o'erhead,
There was only Myself in you.

.
There are no such things as fear and sin;
There is no You, you never have been;
There is nothing at all but Me.' " ³

² *Shelley.*

³ *Ella Wheeler Wilcox.*

CHAPTER IV

THE UNIFYING TENDENCY OF PHILOSOPHY

The need which men of science felt, "of reducing the world to a condition of oneness," is a need and an instinct which is felt by all thinking beings, by philosophers especially. Philosophy is essentially a unified system of all knowledge. The world, as the contemplative and reflective mind sees it, is always in some genuine sense a single and unified whole; it is always the mind's universe, never its duiverse, pluriverse, or multiverse. So it has been named, and time and progress are continually proving the correctness of this name.

The world is always united in the human mind and by the human mind, and undoubtedly, as Dr. Paul Carus says, this unity of the world within the mind simply represents the unity which exists in the objective world without the mind, because man's mind, as every monist must insist, is, in reality, the mind of the world itself, which has been developed in adaptation to the world as a whole and in an essential correspondence and harmony with it.

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The mind cannot really conceive of more worlds or universes than one, of more integral beings than one. The mind cannot conceive of two integral beings. It cannot conceive of two co-existing volumes of space; all space is one limitless or self-limited volume of space. It cannot conceive of two parallel eternities of time; all time is one eternal stream of time. And everything that exists is enclosed within this one volume of space and endures within this one endless stream of time. Hence the one volume of space and the one stream of time unite all that exists into one compact body of being.

The Infinite and Eternal cannot be two, but must only be one. There cannot be two coexisting infinities of space or two parallel eternities of time. All time is one and all space is one, and hence all being is one all-inclusive being. All beings and things in space and time unite together to make up one universal whole. Thus we are forced by the constitution of our minds to conceive of being as a whole, as absolutely and completely one, in some genuine sense. Thus we arrive at the conception of an infinite and eternal being, occupying an infinite or limitless space and enduring throughout an infinite and limitless time.

And now, since the exact and experimental scientists have practically proven the qualitative, quantitative, and numerical oneness of all material being as a whole, this logical and irresistible tendency of the human mind to unify its world of be-

ing has been practically and completely vindicated. The human mind is a function not merely of the so-called human organism and human brain; it is, with equal and even greater truth, a cosmic function of the whole cosmic organism of the world; as man's brain and mind has been developed out of his bodily and mental organism as a whole, and in essential adaptation to and correspondence with it, so, in the same way, man as a whole and his mind have been developed out of the body and mind of nature, and in essential adaptation to and correspondence with it.

And this tendency of man's mind, which is also the mind of nature, to unify the world of nature is good evidence that the world of nature is objectively united, as it is subjectively unified in man and nature's mind. The human mind of the cosmic organism is in essential correspondence and harmony with the cosmic organism whose mind it really is. In man, the universe as a vast cosmic organism becomes self-conscious and aware of itself. Our human consciousness is nature's cosmic consciousness; our human intelligence is nature's cosmic intelligence, expressing and manifesting itself through us as through its brains and minds. Our minds are not our minds only; they are with equal and even greater truth the minds of the cosmos, and as such they must be in essential and developing harmony with it. Hence, the tendency of the cosmic mind to unify the cosmic world may be taken as valid evidence for the

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objective unity of the cosmos. This unity of the universe is not a mere external unity, but it is a genuine internal unity, as modern science has already proven. It is not a mere totality and aggregation, a mere external union, nor a mere exterior organization of really separate persons and things; but it is, as modern science has now shown, a perfect internal unity, organic and systematic in character; a genuine unit, a perfect One.

The fallacious assumption on the part of pluralists (or rather pseudo-pluralists, for thoroughgoing, uncompromising pluralists don't seem to exist) is that a number,—in fact, an infinite number,—of absolutely separate and independent, self-existing and self-sufficient beings and things can unite or get together, and so constitute a universe or totality of being. While this assumption perhaps cannot be directly disproven, its difficulties are so many and its improbability so great that it can obtain little if any standing among unprejudiced thinkers. There is no reason in the world to insure why these many separate little universes in themselves should ever get together, ever be known to each other, or have anything like the same natures making union possible; and even if they did unite, there would be nothing to insure their remaining united and not disbanding at any time, thus making the continued existence of the totality absolutely uncertain. There is no reason whatever for assuming that such separate beings and things could melt, merge, and run into

each other as everything in this world actually does. The perfectly intimate fusion of all matter and energy, the unobstructed, unrestricted passage of all matter and energy from one form into all the others, the mutual interchanges, the reciprocal actions and influences, the perfectly close interconnexions and interdependence of all things upon all other things, negatives in the most emphatic way any idea that these things and beings of the world can be in any true sense separate and entity-tight individuals.

It is perfectly evident that no plurality of things could construct any such universe as this one of ours, and it is not some other possible universe that we are discussing, but this one here in which we exist; and that no plurality of beings should create such a universe as this is certain. Science has now proven positively that this universe is completely and perfectly one; one in the kind of stuff it is made of, and one also in number.

“It would be self-contradictory to attribute absolute independence to the elements of being while accepting the reality of reciprocal action . . . for isolated, entirely independent things could not stand in a relation of reciprocal action to one another. . . . There must, therefore, be a principle of unity which renders reciprocal action and orderly dependence possible. . . . For these reasons monism, which takes as its basis this reciprocal action and interconnexion among things, and finds in these a principle of unity will always

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. . . be preferable to pluralism. Pluralism must either deny interconnexion and reciprocal action or regard them as illusory.”¹

As Prof. Harald Hoffding says: “In the principle of unity we have a thought which is conclusive for us. Philosophy accepts the unity as a necessary presupposition of the interconnexion of the manifold. The relation of reciprocal action will always constrain us to assume the existence of a bond, a unity, which renders this reciprocal action possible . . . a force or power, in virtue of which everything . . . is interconnected and held together. The principle of unity is a necessary presupposition, if we are to understand being.”

There can be no question, then, with the evidence we have before us to-day, that the universe is, as its name implies, a uni-being, an all-inclusive cosmic organism; and that no other integral individual exists in this our world. As regards the relation of this organic conception of the Cosmos to the persistent and world-old idea of God as the Supreme Being, Prof. Hoffding says, “If we define God as the rational principle of being, and also, therefore, as the principle of the unity of being, it appears possible to arrive at a concept of God capable of being harmonized with scientific knowledge.

The ideal of knowledge would be attained if we

¹ “The Philosophy of Religion,” Prof. *Harald Hoffding*.

could unite . . . unity and multiplicity in one concept." And it seems perfectly evident that this ideal is attained in the organic conception of the Cosmos; in the concept of the universe as a genuine cosmic organism, of which the manifold parts are the bona fide cosmic organs, structures, and functions. And if we define God as the supreme being of the world and as this genuine cosmic organism of the world, then it seems to me we have arrived at a conception of the world and of God which is both perfectly scientific and really religious. Nothing greater than the Universe can be known to man, and nothing less than the greatest being known, or less than the Universe itself as an organic whole of being, should be regarded or known by the name of God. As Dr. Paul Carus says, "God and the Universe are one."²

"What were a God who sat outside to scan
The spheres that neath His finger circling ran?
God dwells in all, and moves the world, and molds,
Himself and Nature in one form enfolds,
So that what in Him lives and moves and is,
Neither His spirit, nor His strength will miss."³

² Dr. Carus now says he believes we should only call the *laws* of the universe, God, and not the universe itself, as an all-inclusive whole of being. I cannot, on this point, agree with him. The concrete whole is a greater and truer God than any abstract part, however dignified or refined it may be.

³ *Goethe*.

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“As wider skies break on man’s view,
God greatens in his growing mind;
Each age he dreams his God anew,
And leaves his older God behind.
He sees the boundless scheme dilate
In star and blossom, sky and clod;
And as his universe grows great,
He dreams for it a greater God.”⁴

⁴*John W. Chadwick.*

CHAPTER V

THE DYNAMIC AND DIFFUSIVE CHARACTER OF ALL BEING

"Nothing in the world is single,
All things by a law divine,
In one another's being mingle."

Another great and significant truth which modern science has securely established is that of the kinetic and diffusive character and the ceaseless circulatory movement of all the matter, energy, and being in the universe. This great truth,—which the philosophers of ancient Greece dimly recognized and called "flux" or flow; which Herbert Spencer has characterized as "the continual redistribution of matter and motion"; which biologists call "metabolism" or vital metamorphosis; and which the philosophers of ancient India recognized, as shown by the doctrine of the transmigration and reincarnation of souls;—has now been practically and scientifically established in harmony with the laws of the transformation, equivalence, and conservation of energy. Matter is now defined in terms of electrical and etherial energy, and energy is necessarily active, diffusive, continuous, circulatory, and non-atomic in structure.

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No such a thing as absolute rest and fixity exists. Every particle of matter and portion of energy in the universe is on the move and on the go. It is (either visibly or invisibly) ceaselessly travelling and circulating, round and round, from place to place, and from form to form, or it is continually revolving and rotating in some place and form for a little while and then passing on and out to some other place and form, its vacated place and form being meanwhile taken by other particles of matter or portions of energy just like itself, as in the cases of whirlpools, whirlwinds, and vortices of every kind. "Rest is nowhere." . . . The solidest body hides within it inconceivable velocities. Even the molecules of granite and iron have their orbits as do the stars, and revolve as ceaselessly. No energy is ever lost. It changes its form, it assumes Protean disguises, but "it is everywhere a unit"; it may disappear from the earth, still —

"Somewhere, yet, that atom's force
Moves the light poised universe."¹

Under these diffusive and circulatory conditions of all the matter and energy of the world, there is not and never can be one single particle of matter and energy which is the private, exclusive, and personal property and possession of any finite form whatever. On the contrary, every atom of matter and energy in the world is the common,

¹ *Steele's "Physics."*

public, and universal property and possession of every thing that exists, has existed, and will exist. There is not one single atom of private matter and energy in this whole whirling and restless world, and therefore there is not and never can be one single, exclusive, and individual being in the entire universe, excepting, of course, the Universe itself. The entire body of the universal being is common and public to all, without any exclusions or exceptions. Every single particle of it all has been the transient and temporary property and possession of an infinite number and variety of forms in the endless past and will be again in the endless future. "All nature," says Steele's "Chemistry," "is a torrent of ceaseless change. We are but parts of a grand system, and the elements we use are not our own; the water we drink, the food we eat, the air we breathe, to-day have been used a thousand times before, and that by the vilest beggars, and the lowest earth-worms. In nature all is *common* and no use is base. Those particles of matter we so fondly call our own and decorate so carefully, a few months since may have dragged boats on the canal, or waved in the meadows as grass and corn. From us they will pass on their ceaseless round to develop other forms of vegetation and of life, whereby the same atoms may freeze on Arctic snows, bleach on torrid plains, be beauty in the poet's brain, strength in the blacksmith's arm, or beef on the butcher's block. Hamlet must have

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been somewhat more of a chemist than a madman when he gravely assured the king that "a man may fish with the worm that hath eat of a king and eat of the fish that hath fed of the worm." Shakespeare expresses the same chemical thought when he says:

"Imperious Cæsar, dead and turned to clay,
Might stop a hole to keep the wind away.
Oh! that the earth which kept the world in awe
Should patch a wall to expel the winter's flaw."

This ceaseless circulation and endless transformation of the being of the world renders absolutely and forever impossible the existence of any permanently individual forms whatever. There is not a single being in the world, and especially a living one, which privately owns either the matter or the spirit of which it is constituted. Both its body and its soul are the common, public property, and democratic and communistic possession of every other thing that exists. The existence of private, individual matter and mind, or combinations of them, is absolutely and forever impossible. There is not, therefore, and never can be, one single private person in the universe excepting, of course, the Universe itself as the integral and individual organism of the world.

"It was his faith, perhaps is mine,
That life in all its forms is one
And that its unseen conduits run

Unseen, but in unbroken line,
 From that great fountain head divine
 Through man and beast, through grain and grass."²

" Onward and on, the eternal Pan,
 Who layeth the world's incessant plan,
 Halteth never in one shape,
 But forever doth escape,
 Like wave or flame, into new forms
 Of gem and air, of plants and worms;
 I that to-day am a pine,
 Yesterday was a bundle of grass.

" The world is the ring of his spells,
 And the play of his miracles,
 The rushing metamorphosis,
 Dissolving all that fixture is;
 Melts things that be to things that seem,
 And solid nature to a dream.
 All the forms are fugitive;
 But the substances survive,
 Ever fresh the broad creation,
 A divine improvisation;
 As the bee through the garden ranges,
 From world to world the Godhead changes;
 As the sheep go feeding through the waste,
 From form to form He maketh haste;
 Alike to Him the better, the worse,
 The glowing angel, the outcast corpse,
 Thou asketh in fountains and in fires,
 He is the essence that inquires,
 He is the axis of the star,
 He is the sparkle of the spar,

² *Longfellow.*

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He is the heart of every creature,
He is the meaning of each feature,
And His mind it is the sky,
That all it holds more deep, more high,

“ His servant, Death, with solving rite,
Pours finite into Infinite.
Wilt thou freeze love’s tidal flow
Whose streams through nature circling go,
Nail the wild star to its track
On the half-climbed Zodiac?
Light is light which radiates,
Blood is blood which circulates,
Life is life which generates,
And many-seeming life is One,
Wilt thou transfix and make it none?
Built of furtherance and pursuing,
Not of *spent* deeds but of *doing*,
Silent rushes the swift Lord,
Through ruined systems still restored.

“ Waters with tears of ancient sorrow,
Apples of Eden ripe to-morrow,
House and tenant go to ground,
Lost in God, in Godhead found.”²

² *Emerson.*

CHAPTER VI

THE EVOLUTION OF SOCIAL BODIES

The history of the perceptible world begins with a nebula. The beginning or birth of a new world follows the ending, death, and disintegration of some old and preceding world. The worlds come and go in procession just as all smaller bodies do, only the procession is larger and lasts longer. How do the old worlds end their existence, and how do the new ones begin? A world, solar system, or astronomic organism is old when it reaches the cold, hard, rigid, and dead state of the moon. A solar or starry system or stellar organism like our own will be old when the sun, as well as the planets and satellites, have reached this cold, hard, rigid, and motionless state. What happens after that? Either through collision or atomic disintegration these old, dead, and lifeless worlds are converted into a nebula, or incandescent gas, at the highest attainable temperature.

Just in what ways this state of nebulosity and incandescence is reached by these old and lifeless worlds is not yet quite certain, but that they are so converted into a vast volume of nebulous and incandescent gas is unquestioned, practically. With the development of this incandescent gas and

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nebula the new world is born, and its future history and evolution follows on the gradual radiation and loss of its internal heat to outer space and distant bodies in other worlds. Incidental to this cooling and contraction of the nebula it is differentiated into a great central sun, with attendant planets and satellites. A sort of astronomic coöperation and division of labor, functions, and structures takes place between the sun and its planets. The sun furnishes the light, active, and kinetic energies of life and motion, while the planets furnish the field for their vital and spiritual activities and operations, and also the heavier and more substantial bases of life, the result of this coöperation and division of labors being the production, development, and differentiation of a multiform and multitudinous world of moving, living, and conscious beings and things on the exterior surfaces of the planets.

The vast volume of incandescent gas in which the world begins its visible and perceptible history and evolution is composed of the lightest chemical elements and atoms, and these chemical atoms, it is now known, are composed of electrical corpuscles or sub-atoms, and these electrical corpuscles are held to be little vortices, differentiations, and condensations of the omnipresent ocean of the primal Ether, or "*materia prima*," which fills all space, is perfectly continuous and indivisible, and of the most perfect elasticity and extremest tenuity.

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The worlds begin, therefore, in the omnipresent, indivisible, and unitary ether, through the differentiation within its body and substance of little electrical whirlpools, called corpuscles or electrons, which move throughout its volume as little whirlpools in a river or as whirlwinds and cyclones in the air. This condensation and differentiation of the primary sub-atoms is due to the lowering of the temperature of the ether as the nebulous gas begins gradually to radiate and lose its internal heat. As this radiation and loss of heat and internal motion proceeds, these corpuscles tend to cluster together into larger combinations, which constitute the chemical atoms, and these, in turn, cluster and combine into the still larger physical molecules, and the molecules finally combine into the crystals; and here the evolution of inorganic compounds and elements ends.

The next great step in the process of evolution is the development of the large, complex, and colloid molecules of organic matter, and here organic evolution and the development of life, sensation, and mind in its visible and perceptible forms, begins. The next step in organic evolution is the development of protoplasm, or the otherwise formless and undifferentiated "matter of life," out of the organic molecules. Then arises next the living cell or micro-organism, the protophyte and protozoon, with its definite form, cell membrane and cell nucleus. Next follows the cell community, or the multicellular organism, the cenobia,

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which is a more or less large cluster of single and simple cells.

After this comes the tissue-forming organism, the histon, and to this general and higher class belong all the higher plants, animals, and men. Here what is called organic evolution proper ends, but this distinction, perhaps, ought not to be made. Another very distinct step is now taken in the upward progress of life and mind, and this, perhaps, is the highest and last. The last and highest stage in the evolutionary process is, so far as known, the beginning and development of the social organism,—the super-organic person, the psycho-zoon,—a psycho-organism I would call a society, because it (in the case of man at least) is essentially an organization or organism of minds and intelligences, and hence it is a psycho-zoon, or psycho-organism,—a society of minds, an organism of minds. It is essentially and peculiarly a psychic individual, though like all lower, smaller, and inferior individuals and organisms it is a compound, synthetic, and social body.

Now, let us review this evolutionary process in order to see what it signifies to us. 1. There is the omnipresent and perfectly unitary body of the primary ether. 2. There is the primary differentiation of this ether into the electrons or corpuscles. 3. There is the secondary and synthetic differentiation which constitutes the atoms. 4. The tertiary differentiation constitutes the molecules. 5. The fourth degree of compound differ-

entiation is the crystal in the inorganic world and the cell in the organic world. 6. The fifth degree of compound differentiation is the multicellular organism. 7. The sixth degree of synthetic and complex differentiation is the tissue-forming organism. 8. And the seventh degree of synthetic differentiation is the society or state.

Now, the things to be noted in this process are these. First, evolution begins in and with a perfectly continuous and unitary being and body, a true individual thing; and *what is truly one and individual cannot lose its unity and individuality, but must always retain it.* But this perfectly unified body and being can and does differentiate itself into seemingly separate and distinguishable parts; but these differentiations of the unitary being are nothing more than differentials,—they never become, and never can become, genuine individuals. Thus from the electrons up to a human society or state there are at least seven stages and degrees of compound and synthetic differentiation; the ions, atoms, molecules, crystals, cells, cenobia, histona and psychozoa are all equally differentiations of the original and unitary ether, and not one of them is or can be a true, absolute and positive individual. The only possible true individual is the whole cosmic organism, which includes all these various differentials as its own structures, organs, and functions.

There are no true, bona fide individuals anywhere discoverable as developing during the proc-

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ess of evolution out of the original ether. The theory of evolution, therefore, negatives emphatically any assumption or assertion as to the existence and development of finite individuals of any kind. The evolutionary process shows that all the so-called individual beings and things in the world are nothing more or less than differentials. There is no room or place in the theory of evolution for individuals at all; the only things that evolution develops are differentials, which are distinctly different things from individuals. Evolution is a process and tendency towards differentiation and differentiability, and it is not, as some one has said, "a tendency towards individuation" and individuality unless we agree to regard differentiation as comparative and practical individuation, and differentiability as the only kind of comparative individuality that is possible in nature and in the evolutionary process.

Another fact of great importance to be noted in this evolutionary process is this, that every synthetic and compound differential of the original ether is a true association and society. Thus the atoms, molecules, crystals, cells, cenobia, histona, and psychozoa are all genuine societies and collections of lower and smaller units, and this fact alone negatives the notion that any of these things can be true individuals, for an individual must be regarded as something simple and not compound in its nature. So that man, who is a histozoon, is a compound, synthetic differential of

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the sixth degree of composition, and as such, of course, he cannot be an individual being. Man, as a histozoon, is also a society of the fifth degree of composition, and as a society he cannot be an individual.

Both as a compound differential and as a compound society of cells, man is debarred from being a true individual being. Once more we see that the only possible individual being is the whole cosmic organism, and if that is not an individual, then there is not a single true individual in existence.

Another important fact to be noted is this,— a man is no less a society than a human society or state is, and a state or human society is no less a comparative individual and no less a comparative organism than a single man is. In fact, since a human society stands later and higher on the ladder of the evolutionary process, so, for that reason, it stands, as a comparative organism and as a comparative individual, on a higher evolutionary plane than the individual man. A man is a lower and a society is a higher comparative organism. A man is a lower and a society is a higher comparative individual. This is not poetry but hard, scientific, matter of fact.

Nature, in the process of evolution, therefore, does not produce or develop positive individual beings of any kind or grade. Neither does it produce or develop, we may say, positive organisms of any kind or grade. What nature produces are

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positive differentials as parts, structures, organs, and functions of itself; and nature, or the universe itself, is the only absolute and positive individual and organism there is. All finite and fractional organisms and individuals (so-called) are really only differentials, and can only be regarded as individuals and organisms in this restricted and comparative sense and meaning of being differentials of different kinds and grades, from the simplest and lowest to the most complex and highest. These differentials may be regarded as comparative individuals and comparative organisms, and in this sense only we may speak of them as such.

There are grades of differentiability in Nature, therefore, and grades of comparative individuality and comparative organization in the living and conscious world. The study of the process of evolution shows us with perfect clearness that the highest grades of comparative individuality and organization are those which are the most highly compounded, the most complex, and the most social in form.

Instead of looking in the direction of the greatest simplicity, of the smallest size, of the least collective and least complex composition, and of the least social character for the truest individuality and the truest organism, we should look in the very opposite direction. In order to find the truest, highest, and greatest individuals and organisms, we should look in the direction of the

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greatest complexity and composition, of the greatest associations and societies, of the largest and most extensive bodies. In other words, in order to find the truest individuals and organisms we must not look in the direction of the ions, atoms, molecules, and cells, but in the opposite direction, — in the direction of the cell-community, the man, the human society, and finally in the direction of the whole complex and collective organism of the Universe. We must not look for individuality in the direction of the most fractional and infinitesimal elements of the world, but in the direction of most integral and complete bodies and body of the world. We must look for individuality in the largest wholes, and not in the smallest parts and fractions of being. We must look for it in society, rather than in the isolated man; and in the universe as a living, conscious, and organic whole, rather than in any smaller part of it.

Man is not a positive individual at all, since he is a five times compounded complex of smaller and lower units and differentials of the original ether; and when we recall the fact that this swarm of ions, atoms, molecules, and cells which we call an individual man is not even a fixed-for-life, permanent and stationary collection of lower units, but is actually only a streaming, passing, and transient swarm, in which the old, exhausted, and inert units are continually rapidly passing on and out of the swarm, while new ones are as rapidly and continually taking their places so that it is never

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for any appreciable length of time made up of same units or of a permanent body of units, and that every little while a complete exchange of units takes place and it is composed of an entirely new body or swarm of units, then the utter impossibility of such a streaming collection of units being a positively individual being is as plain and certain as anything can be.

No, the individual man, so-called, is no more a positive individual than a society, state, or nation is, for it is just like them,—an association of lower and smaller units which come and go, and flow in and out, are born, live, and die within the social body. Nothing is comparatively permanent except the form of the body; the substance and the elementary units are completely transient and ephemeral. And the individual man, instead of being a truer individual and a truer organism than a society or state, is not so true or high a one in the evolutionary scale of development. Men have been looking in the wrong direction for the true individual; they have been looking down in the direction of the little fractional and elementary subdivisions of the integral and unitary whole of being instead of looking up in the direction of the integral and unitary organism itself. They have been looking for it in the parts instead of in the Whole; in the fractions instead of in the Integer of being; in the cosmic organs, instead of in the cosmic Organism; in the human parts, instead of in the divine Whole. In other words,

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they have been looking for it in man instead of in God, the all-inclusive, cosmic-social Being of the world. God is the one and only true individual and organism there is. All other so-called individuals and organisms, like man, are merely pseudo-individuals and pseudo-organisms.

CHAPTER VII

THE EVOLUTION OF SOCIAL MINDS

What is the nature and constitution of the mind? By pluralistic, individualistic, and dualistic psychologists, on the one hand, mind is regarded as an entity, separate and distinct from the body, which is another and opposite kind of an entity.

By monistic psychologists, on the other hand, both mind and body are regarded merely as the subjective and objective, inner-appearing and outer-appearing, aspects of one indivisible, concrete entity which possesses both subjective-appearing and objective-appearing attributes, or mental and apparently material attributes. The material-appearing attributes of concrete being are what we may call its entitative attributes to distinguish them from its purely psychical ones. The entitative attributes of concrete being may be material or physical in character, or they may be in reality so different from what matter and force seems to us that we may only call them quasi-material or quasi-physical. But they are at least something different from purely mental attributes, and something extra and in addition

to mental attributes. Hence we may certainly call them extra-mental attributes, even if we cannot be sure yet of being right in calling them material and energetic attributes.

Mind in itself and by itself is a non-entity, a mere mental abstraction by the analyzing mind from the concrete and whole reality; and the same criticism is equally true of matter. Pure mind apart from any matter, and pure matter apart from any mind are both equally pure abstractions and hence non-entities. Neither the one nor the other has any concrete existence. They exist apart and separate nowhere except in the analyzing and abstracting mind of man. Iron, for example, is hard, and flesh is soft. Hardness and softness, respectively, are attributes and qualities of the concrete things, but hardness and softness do not have a separate and entitative existence apart from the things which are hard and soft. Hardness and softness are not things in themselves and by themselves, but only the mentally abstracted qualities of the things in themselves.

Hardness and softness are mere mental abstractions and products of mental analysis, and as such they do not concretely exist. So, in like manner, living beings are conscious, and consciousness is a quality and attribute, or a state and spiritual condition, of living beings. But as the hardness does not and cannot exist apart from the thing which is hard, so neither can the consciousness exist apart from the concrete entity

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that is conscious and aware. Consciousness or awareness, like hardness or softness, is a pure abstraction from the concrete being that is conscious and aware.

A consciousness, as a supposed concrete entity, does not exist any more than an entity or a thing called a hardness or a softness exists. A consciousness or a mind is a pure abstraction, and as such it does not and cannot possibly exist. Consciousness is a *psychical condition* in which living, substantial, and entitative beings exist. Mind is a *state* of awareness and not a thing in itself, and has no existence apart from the entitative and extra-mental being that is aware.

The expressions "a mind," "a consciousness," "a soul," or "a spirit" are illogical and untrue, because mind, consciousness, soul, and spirit are nothing more or less than a peculiar state and condition of a certain degree of intensity in which living things exist. A consciousness apart from something whose conscious *state* it is, a mind apart from something whose mental state it is, is impossible and logically inconceivable, and as a scientific and experimental fact it is utterly unknown and discounted by exact science. Mind, therefore, is not a *thing*, but only a *state* and *condition* of a thing, and a mind apart from some real and substantial being whose mental state and condition it is, is an illogical and unscientific fallacy. No real being can exist unless it exists in some state or condition, and no state or condition can exist

unless it is the state and condition of some real being. A state which was the state of nothing,— of a non-entity,— or a non-entity which existed in some state or condition, are both illogical and impossible. A concrete entity and being must be something more than a mere state or a mere condition. It must be something more than a mere consciousness or a mere mind. It must have to begin with some entitative, substantial, or extra-mental attributes. It must *be something* first, before it can *become conscious* and aware.

There is another most important and complementary conclusion which must logically and inevitably be drawn from the above conception of mind and body. As science declares and demonstrates that mind does not, and logically cannot, exist apart from body, so, on the other hand, it is logically forced and bound to declare that body cannot exist apart from mind or some kind and degree of a psychical state and condition, no matter how faint, low, and attenuated this state or condition may be. As it declares that pure mind apart from matter is a pure abstraction and illusion, so it is logically forced to declare that pure matter apart from some kind and degree of mental condition, is a pure abstraction and a pure illusion. Science, therefore, has been forced to the conclusion that mind and matter coexist universally, and in indissoluble conjunction and unity, in the entire concrete being of the world. There is no mind (or mental state) apart from matter,

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and no matter (or real being) without mind of some kind and degree. The two coexist everywhere in conjunction, and they actually cannot be clearly conceived to exist apart. We cannot conceive of a mental state apart from some real entity whose state it is; and we cannot conceive of any real entity without conceiving it to exist in some state which is in some true sense more or less psychical in nature,—a state which is not in some true sense a psychical state, is, in fact, no state at all. A purely material state is, in fact, no state at all, and cannot be conceived of as a state. It is the negation of all states, and we cannot conceive a being or thing to exist in no state at all, or in a state which is the negation of all states. A state is necessarily a psychical condition, or else it is no state at all.¹

Modern scientists as a rule were anxious to prove that mind could not exist apart from brain, body, and matter, and they have practically proved it; but the complementary conclusion that matter could not exist apart from mind or some sort of psychical condition was only gradually and with difficulty realized by them. Gradually and irresistibly, however, the logic of the proposition

¹ Further, pure matter is '*non est*,' and if there is no pure matter there can be no purely material states, for there are no purely material things. 1. A purely material thing cannot be conceived, and, 2, a purely material state cannot exist, for there are no purely material things to exist in that state, or rather, negation of a state,—and non-state, in fact.



and the evidence for its truth began to be observed. Now the foremost scientists accept this conclusion as inevitable and indisputable, and it is now a generally accepted scientific truth. The acceptance of the law of evolution forced the conclusion upon scientific men. The great working principle of modern science is the principle of conservation,— the principle that “ something cannot come out of nothing ” (“ *ex nihilo nihil fit* ”), and that “ something cannot go into nothing,” but that everything that exists or can exist must come out of or go into something exactly and mathematically equivalent to itself; and if it disappears to our eyes, it disappears into something exactly equivalent to itself.

Science denies the possibility or conceivability of either bona fide creation or annihilation. It affirms and proves the infinite transformability of everything into something exactly equivalent. The law of evolution and devolution is not a law of creation or destruction, either in a short period of time or in a longer and infinite period of time. It is not even a law of absolute and endless development, as many people imagine, in the sense that in the universe as a whole the universe as a whole is eternally growing better and better and into a higher and higher form. On the contrary, the law of evolution,— since it is based entirely upon the laws of causation and the transformation, equivalence, and conservation of energy,— declares, and is bound to declare, that the universe

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is an absolutely conservative system which, as a whole and at any given time, is always equivalent to itself as a whole at any other time throughout all eternity.

The law of evolution is, in fact, a law of eternal equivalence and conservation. The "*status quo*" is always maintained. Thus while in a finite and partial sense it is a law of endless change and transformation, elevation and depression, in the finite and partial forms of the cosmos, yet at the same time, and as a logical necessity, it is, as regards the infinite or limitless universe as a whole, a law of eternal permanence and changelessness. While every part of the universe is eternally changing, the universe as a whole never changes. It is eternally conservative and remains in "*statu quo*." "It is the same to-day, yesterday, and forever." It neither grows larger nor smaller, higher nor lower, better nor worse. It is good, we have scientific reasons for believing, and does not need to grow eternally better.

The problem of mind as it presented itself to the evolutionary scientist and philosopher was this. What is mind, how does it evolve, and what does it evolve out of? Accepting as his unerring principle of logic and truth that something cannot come out of nothing or go into nothing, and that something cannot come out of something else which is not in the last analysis equivalent fundamentally to itself, he was forced to assume and assert that mind cannot come out of the essentially and totally



mindless, that something cannot come out of something intrinsically and totally different from, and discordant with, itself. As you cannot get something out of nothing or something greater out of something less, so with equal logic you cannot get something out of something entirely and intrinsically different. The law of equivalence and conservation vetoes the possibility of getting something different out of the utterly unequal, or utterly unlike. Cause and effect imply basic equivalence and basic likeness, both qualitative and quantitative, between things which follow each other in causal sequence. You can't draw water out of an empty well, grow figs on thistles, or, like a stage magician, pull yards of ribbons and live pigeons out of an utterly empty hat. Science knows nothing of miracles or sleight-of-hand performances in nature. It demands an equivalent, a "*quid pro quo*," for every transaction in the universe. It sees all nature's commerce as a perfect, rational, and equitable exchange and barter, and not as an irrational and inequitable game of bunco.

All the changes which science discovers in nature are exchanges and interchanges of equivalent energies. It is nothing but a commerce of energies and substances, wherein the imports and exports, incomes and outgoes, all balance each other to an absolute perfection in the long and eternal cosmic run. Therefore you cannot evolve mind out of the mindless, or consciousness out of the utterly unconscious. You cannot get more out

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of anything than that thing originally contained, actually or potentially, in the beginning. You could not extract mind out of utterly and intrinsically mindless matter, for if you could do that, you could get something (mind) out of something (pure matter) which did not in the least contain it. Or you could get something (mind) out of something (pure matter) which was utterly and intrinsically unlike and unequal to it; and neither of these things is logically possible or conceivable. Hence modern science was driven irresistibly and inevitably to the conclusion that all the matter in the universe is in a more or less conscious or psychic state of some kind and degree, and that no absolutely or potentially mindless matter, no pure matter, no dead and brute matter, exists. Such matter as that is a pure abstraction, and concrete matter must all possess some faint and attenuated psychic state at the least.

This is the doctrine or panpsychism, or all-mindism, and many of the leading scientists and philosophers have given it their endorsement and accepted it as a necessary part of the monistic philosophy. Prof. Ernst Haeckel is a foremost champion of this theory, and no one would accuse him of mystical, idealistic, or superstitious tendencies. Prof. Haeckel proposes a scale of twelve (12) stages of sensibility or sensation from the atoms up to man, and he says: "It is better to speak of the unconscious sensation of the atoms as feeling (aesthesia), and their unconscious will



as inclination (tropesis).” But it seems to me that while we are compelled, logically, and also through accumulating scientific evidence, to affirm the universality of psychic states in all matter, yet it is impossible for us to conceive clearly what these lowest forms of sensibility are like, because they must be so greatly different from our own.

In the lowest forms of protoplasmic life the evidence of sensibility is plain, while in speaking of the atoms of chemistry which are far lower down, Haeckel says that “every shade of inclination from complete indifference to the fiercest passion is exemplified in the chemical relations of the various elements towards each other.” Logic and the law of evolution and accumulating evidence of various kinds compel us to assume and assert the universal existence of mind,—or of subjectivity, rather,—in some form and degree, and also that the highly developed, compounded, and intensified mind of man has been gradually evolved and differentiated out of the diffused, dispersed, attenuated, and undifferentiated mind or subjectivity of the ethereal matter or being of universe. It must have been there originally, potentially, and in germ, or it never could have arrived here in the mind of man.

Now science assumes, and is compelled to assume, that the ether is one single, continuous and indivisible body or volume of matter or being. As such it could have but one single, continuous psychic state. It must have had one ethereal

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mind, so to speak, instead of an indefinite number of minds. But with the gradual differentiation of this one continuous body of ether (during the process of its formal evolution) into ions, atoms, molecules, cells, plants, animals, men, and societies, there took place an evolution of minds and compounded minds, parallel and equivalent to the evolution of bodies and compounded bodies. The diffused, diluted, and attenuated sensibility of the ethereal world was gradually differentiated, concentrated, and developed into higher, more complex and compound forms of consciousness until, after the lapse of millions of years, the present stage of mental development was reached.

Every little corpuscle must have had its little corpuscular mind, or psychic state, differentiated out of the attenuated mind or psyche of the ether and existing in a more concentrated and intensified form. Dr. Carus says they must be "little whirls and centers of subjectivity." The corpuscles (and, in fact, all matter) are now known to be electrical in nature; and we all know that electricity displays attractive and repulsive inclinations of the most pronounced and even, we might say, passionate character. Now, these passionate impulses, tendencies, and inclinations of the sub-microscopic electrical corpuscles must be considered as sufficient evidence for the existence of psychical states and inclinations in these first and lowest forms of the differentiated ether of the world. These little corpuscular minds, so to



speak, could not be positively individual minds, but simply differential portions of the universal mind or psyche of the cosmic ether. These little corpuscles contain and display the first differentiated minds of the evolving world. At the next stage of evolution these little corpuscular bodies, with their little corpuscular minds, unite and cluster together to form the chemical atoms which, in their turn, in their manifestation of elective affinity and repulsion, or selective appetencies, show "every shade of inclination from complete indifference to the fiercest passion." So they must be credited with atomic minds of the simplest possible character, which are the combined and social minds of the electrical corpuscles of which they are composed. So the atomic mind must be a compound and social mind of the second degree of differentiation and order.

At the next stage these atomic bodies with their atomic and social minds unite and cluster to form the molecular bodies and molecular minds. Then the molecular bodies and souls unite to form the crystalline bodies and minds. Prof. Haeckel says of these that "we find in crystallization, as in every chemical process, certain movements which are unintelligible without sensation, unconscious sensation of course."

Next comes the large organic molecules, composed of many atomic bodies and souls. Then comes the living protoplasm, composed of many organic molecular bodies and minds, and in this

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primary matter of life we can visibly see the evidences of sensibility and mind in its irritability. "At the lowest stage of organic life," says Prof. Haeckel, "we find in all the protists those elementary feelings of like and dislike, revealing themselves in what are called their tropisms" in relation to light and darkness, warmth and cold, attractive and repulsive electricity, etc.; and Max Verworn says, "The psychic phenomena of the protista form the bridge which unites the chemical processes of inorganic nature with the mental life of the highest animals." These unicellular protozoa give proof of the possession of a highly developed cell-soul." Then comes the multicellular organism, or metazoa, or cell-community, and of these Haeckel says, "In all these cenobia (or cell-colonies) we can easily distinguish two different grades of psychic activity. (1) The cell-souls of the individual cells, and (2) the communal soul of the entire colony." He says further concerning these primitive organisms, "In all the multicellular tissue forming plants (metaphyta), and in the lowest nerveless classes of tissue forming animals (metazoa), we have to distinguish two distinct forms of psychic activity, viz., (1) the psyche of the individual cells which compose the tissues, and (2) the psyche of the tissue itself, or of the cell-state which is made up of the tissues. This tissue-soul is the higher psychological function which gives physiological individuality to the compound multicellular organism, as a true cell-common-



wealth. It controls all the separate cell-souls of the social cells, the mutually dependent citizens which constitute the community.

“This two-fold and fundamental character of the psyche of the metaphyta and of the nerveless and lower metazoa is very important. It may be verified by unprejudiced observation and suitable experiment. In the first place, each single cell has its own sensation and movement, and in addition each tissue and each organ composed of a number of homogeneous cells has its special irritability and psychic unity.” From these lower forms of organic life, we pass on to the highest, including man. The same principles hold true of the higher animals and men as of the lower organisms. “Man’s body is a cell-state, composed of millions of microscopic citizens, the individual cells, which work more or less independently therein, and cooperate for the common purpose of the entire community”—the, so-called, individual man, or person, or self.

Prof. J. T. Merz says: “Every living organism is a society of self-accommodating individual units or cells.” Concerning the psychic character of these so-called individual persons Prof. Haeckel says: “Every living cell has its own psychic properties, and the psychic life of the multicellular animals (and men) is merely the sum-total of the psychic functions of the cells which build up their structure.

“Just as we take the living cell to be the ele-

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mentary organism in anatomy and physiology, and derive the whole system of the multicellular animals or plants from it, so with equal right and necessity we may consider the cell-soul to be the psychological unit, and the complex psychic activity of the higher organism to be the result of the combination of the psychic activities of the cells which compose it."

Man's mind, therefore, is the compound, complex, and representative mind of the millions of cellular minds of which it is composed, and of which it is the coöperative result. Neither in body or in mind is man a single, simple, individual being. His body is a compound and social body, and his mind is a compound and social mind, resulting from the combination and coöperation of the millions of social and cellular minds possessed by the millions of social and cellular bodies of which his complex and compound body is composed. Man's body is a six times compounded differential of the body of the original ether, and his mind is likewise a six times compounded differential of the mind, or psychic state and condition, of the same. And neither in one aspect or the other can we discover or discern the least trace or suggestion of simple, undivided individuality about him. Man is not, never was, and never will be, an absolute individual. His so-called individuality is a sheer illusion, and his selfhood is a blind and ignorant superstition, and it is high time it took its place in the museum of exploded fallacies with the flat

and motionless earth and the little, revolving sun. There is but one whole, uncompounded mind in the universe, and that is the mind of the Universe itself. The one, single mind of the original cosmic ether is the only individual mind that exists; and this single, individual mind of the Cosmos sub-divides and differentiates itself into the infinite number of finite and partial minds possessed by the infinite number of finite bodies and forms into which the one, single body of the Cosmos subdivides and differentiates itself.

So the single, individual mind of the Universe becomes, through the process of its own self-evolution, transformed into a multiple, multiform, and social mind,—into a society of minds, a society of souls, a society of selves and persons. Thus the Universe, which we have now called “God,” becomes a social universe, and God becomes (instead of a solitary, lonely, and isolated being) a multiple, multiform, and social being,—a society of spirits, and a social God.

A God who hides Himself
Is never a God at all;
For Spirit is Social Being,
Or is not Spirit at all.²

“Speak to Him, thou, for He hears,
And spirit with Spirit can meet;
Nearer is He than breathing,
And closer than hands and feet.”³

² S—

³ *Tennyson.*

CHAPTER VIII

THE DYNAMIC NATURE OF THE MIND

"The stream of consciousness."

The scientific truth that man is not, and, in the nature of things, cannot be, a true individual in any real sense of the word is made still more manifest when we reflect upon the fact that the matter of which his body is composed at any given time is not stationary and fixed matter which comes into his bodily form and remains there permanently in that form throughout his life, or even for any considerable time, but that it comes and goes again, with the nature and rapidity of an ever rushing and flowing stream; and that his body is just like a stream, waterfall, or gas flame.

In all these cases the form of the body remains the same, but the matter composing the form is continually different. There is nothing individual, or identically the same, about the stream, waterfall, or gas flame except its mere form and the likeness of the matter composing it. So there is nothing identically the same about a man's body except its mere shape and the similarity of the substances composing it. The substance comes and goes like the water in the river and fall, or the gas in the flame.

In fact, life is nothing chemically but a process of combustion, and scientists can compare it to nothing else so perfectly as to a flame. Thus Prof. Haeckel says that "of all the phenomena of inorganic nature with which the life process may be compared, none is so much like it externally and internally as a flame. So Max Werworn says: "The comparison of life to a flame is particularly suitable for helping us to realize the relation between form and metabolism," or the biological movement, circulation, and metamorphosis of matter into, and through, and out of the bodily form. "The study of the gas jet," he says, "gives us, even in detail, the features we find in the structure of the living cell," and of the living body.

"The scientific soundness of this metaphor is all the more notable as the phrase 'the flame of life' or 'the spark of life' has long been familiar both in poetry and in popular parlance." Metabolism means the movement, the streaming, the never ending circulation, of the atoms of living matter into the body, and round and round through it, and then out of it again when inert, exhausted, and biologically dead and useless. "The body is like a stove, a human furnace," says "Steele's Chemistry," "in which fuel is burned, and the chemical action is precisely like that in any other stove. This combustion produces heat, and our bodies are kept warm by the constant fire within us. We thus see why we for-

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tify ourselves against a cold day by a full meal. When there is plenty of fuel in our human furnaces the oxygen, the great agent of all combustion, burns that; but if there is a deficiency, the destructive oxygen must still unite with something, and so it combines with the flesh; first the fat, and the man grows poor and lean; then with the muscle, and he grows weak; finally with the brain, and he becomes crazed. He has simply burned up as a candle burns out to darkness. . . . We thus dissolve and melt away in time, and only the shadow of our bodies can be called our own. They are like the flame of a lamp which appears for a long time the same, since it is 'ceaselessly fed as it ceaselessly melts away.' The rapidity of this change in our bodies is remarkable. Let a man abstain from food and water for only an hour, and the balance will prove he has become lighter. This activity of oxygen, so destructive and wasting us away constantly from birth to death, is yet essential to our very existence. And why is this? Here is the glorious paradox of life. We live only as we die."

And the faster we die,—the faster the fuel and food of life is poured into our human furnaces, and is burned up and consumed, and passes on and out of our bodies into other forms of existence,—the faster and more do we live. The moment we cease dying in this metabolic way, that moment do we cease to live and be conscious. So death, that is metabolic death, the death of the constitu-



ent cells and tissues of the body as a whole, is not an event which takes place once in a lifetime; it is a constant and ceaseless process, as constant as life itself. Millions of the living cells, the citizens of that social cell-organism we call our individual body, die every day.

“No act can be performed except by the wearing away of muscle. No thought can be evolved except at the expense of the brain.” And this brain of ours is the place of all places where the flame of life burns away the fastest, and where the light of life is the brightest. Here the stream pours through in a very torrent, and our brains and streams of consciousness are the least permanent and most transient portions of our whole being. Our brain is a burning and consuming flame of cerebral substances and energies. Our sensations, feelings, impulses, and thoughts flow like the torrents of a mountain stream, and so true is this fact that it has become an accepted commonplace among psychologists to refer to the mind as “the stream of consciousness.”

“All nature is a torrent of ceaseless change,” says “Steele’s Chemistry.” “We are but parts of a grand system, and the elements we use are not our own,” for these elements we now call our own have been used and used over again an infinite number of times before, and will be used an infinite number of times again. “From us they will pass on their ceaseless round to develop new forms” of the universal cosmic life of the one and

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only integral Being of the world. The living cells stream through the human body, into it, round about it, and then out of it again, as the atoms of gas flow into and out of the gas flame; and they do this most rapidly in that highest and most perfect organ of the human body, viz., the brain. There, while undergoing a process of rapid disintegration and of intense vibration and excitation, they become conscious and aware; and exhausting and spending themselves in this effort, they rapidly pass on and out, and a new flood of cells take their vacated places and assume their abandoned forms, and so become conscious and aware in the selfsame ways and in the selfsame forms.

So it appears upon the surface of things and to our uncritical impressions as though it was the same identical brain and the same identical and individual consciousness which was there in that place and in that form of brain all the time, just as it appears upon the surface and to our shallow seeing eyes as though it was the same identical and individual gas jet which was burning all the time. But just as truly as it is not, in substance and in actual fact, the same gas jet which is continually burning, but a different gas jet entirely in every respect except form and likeness of substance, so it is not, in substance and in actual fact, the same identical brain and the same identical mind which is permanently conscious and aware in our bodies. It is, on the contrary, a



distinctly different brain and a distinctly different mind every day, hour, and moment of our lives. For mind, we must not forget, is not a separate existence, thing in itself, or entity of any kind at all, but only a certain peculiar state and characteristic condition which the substance and cells of the brain acquire as, streaming in and out of the brain-form, or cerebral flame, as we may justly call it, they momentarily undergo a process of intense excitation and vibration. In fact, the cerebral cells burn up and explode, and in this momentary act of combustion, explosion, and disintegration, they become conscious and aware, and then pass on and out, while others, just exactly like themselves in substance and shape, take their vacated places and assume their abandoned forms; and so on, till sleep or death puts a temporary or complete end to this dynamic process, and the consciousness or mind goes out in darkness just as the light does, and for the same reason.

The mind of to-day is not at all the one of yesterday any more than the flame or waterfall of to-day is the one of yesterday. The one is just as new and different as the others. The mind of to-day, like the flame of to-day, is simply the direct heir and successor, and the lineal descendant and child, of the mind of yesterday. It simply inherits the shape, character, and qualities of its parent mind and predecessor with all its records, or so-called memories, which make it appear and feel as though it was the selfsame mind all the

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time, whereas it is nothing of the kind. It is an entirely different mind, although, through its inheritance of the same form and character, and the past records, or so-called memories, of its predecessor, it acquires the impression that it is the same. We have the impression that the earth is flat and motionless, and men for thousands of years believed it was so. So we have the impression that our minds and ourselves are the same minds and "selves" we were born with; but this latter impression in regard to our "selves" is just as untrue and unscientific as the former impression in regard to the shape and movement of the earth. And just as science has destroyed the first illusion, so it will before long destroy the last.

Man has no permanent mind or "self" whatever. Our minds and our "selves" are born anew every moment of our lives, and our so-called personality at any given moment is simply the heir and successor to an indefinite number of similar personalities, equally transient in character, which have gone before us in our particular form and character. Birth in its metabolic meaning, like death in the same sense, is not an event which occurs once in a lifetime. On the contrary, it is a continual and endless process. It is a ceaseless event and is taking place at all times, and most rapidly when we are most alive and most conscious. Both bodily and mentally, both in substance and in states of substance, we are be-



ing born anew at every passing moment of time. Metabolic birth and death are the incoming and outgoing aspects of the selfsame and ceaseless process which is going on everywhere throughout all nature and throughout all space and time. We, in a true sense, were not born once and only once, neither will we die once and only once. We are being born anew with every breath we draw, and dying anew with every breath we exhale. Birth and death is an unbroken and continuous process, and not, in reality, a solitary event. We are always dying and always being born at every microscopic movement of time. The mind or "self" is the momentarily illuminated portion of a rapidly rushing stream of universal being which comes silently and invisibly out of the darkness before, and passes silently and invisibly into the darkness behind. But something is permanent, and what is it if it is not the flowing ego of the present moment? The answer is,—it is that universal and unitary body and ocean of being which flows throughout all space and endures throughout all time; which flows here and there and everywhere, through all things, all beings, and all cosmic forms; which, "without haste and without rest," stops and remains nowhere permanently, in any place, or any being, or any form.

It is the universal Ego, the cosmic Mind which alone is permanent, which alone is identical, and which alone is a permanent and immortal self, individual, and person. It passes and repasses

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like an electric stream of energy ; and through the perfect, unbroken, and indivisible unity of its own cosmic Body and Soul, it binds and holds all its transitory and ephemeral forms into a perfect cosmic and organic oneness. Our minds are its minds as our bodies are its bodies, and our joys and pains are its very own. Our memories, too, as we call them, are, in reality, its memories, and not at all our personal own. In the partial and personal meaning of the word, the "I" of to-day is a distinctly different "I" from the "I" of yesterday ; but in the integral and cosmic sense of the word, the "I" of to-day is the selfsame and continuous "I" as the "I" of yesterday ; for all "I's" are its "I's."

The man or fractional being of to-day is not the man or partial being of yesterday ; but the God or whole Being of to-day is the God or whole Being of yesterday, and of eternity. And so we regain the fractional ego we have humanly lost in the integral and cosmic Ego we have divinely won. But in this integral and universal sense our one, whole, and divine Ego is not our own exclusively, but it is ours only in common and publicly with all other men, and all other creatures, and all other things. In God, all things, and creatures, and men are One. Here, in the little circumscribed light of the human consciousness, "I" seem to be "I," and "you" seem to be "you" ; but out there in the surrounding dark, where only the powerful light of science and



philosophy can penetrate, you and I and God are one. It is only in this whole, universal, and divine sense that anything whatever is true and real. In the partial, local, and human sense everything is false and illusory. Thus in the partial and human sense the man and mind of to-day is not the man and mind of yesterday; but in the whole and divine sense, which, in the last resort, is the only true sense, the man of to-day is the same as the man of yesterday, but only because they were both the passing portions of the one and universal Whole.

It is only in God, and through God, that the man of to-day is the man of yesterday and the man of to-morrow. In any private and exclusive sense he is not the same man at all. We retain our human individuality only through the universal and divine individuality of God. It is the continuous, indivisible unity and wholeness of God which gives us all the finite and human individuality we possess. The world in reality has but one whole inhabitant, and the entire population of the universe is One. The apparent multiplicity of beings and things is a shallow illusion, for these multitudinous forms are merely its myriads of members and minds. The life of the universe is one life, and it is all of it the life of God. Its struggles, and battles, defeats and victories, are God's. Its sins and sorrows, its joys and pains are His. It is God's life, every atom of it, and not our little own merely.

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“The long passion of our humanity,” says Prof. Carpenter, “is borne in all its multitudinous variety by Him.” “God’s life is simply all life,” says Prof. Royce. “What is this life indeed but the pastime of the divine Life itself?” The life on this earth of ours is only one of the divine dramas which God himself is playing on all the planetary stages of the universe. He, too, is playing all the parts at the same time, from the meanest and most ignoble to the proudest and most sublime,—from the worm to the man, from the murderer to the saint, from the long-suffering poor to the pleasure-chasing rich.

The suffering masses of humanity are the masses and bulk of God’s own body and God’s own soul. Man’s inhumanity to man is man’s inhumanity to God and not to any other being or beings, for there is no other being and there are no other beings. It is God himself, therefore, who is made to weep and mourn. “It is just this thought of the suffering God,” says Prof. Royce, “who is just our own true self, who actually and in our flesh bears the sins of the world and whose natural body is pierced by the capricious wounds which hateful fools inflict upon him. God is not,” he says, “in his ultimate essence another being than yourself. He is the absolute being. You are truly one with God and part of his life. He is the very soul of your soul.” Bone of your bone, and flesh of your flesh. “When you suffer, your sufferings are God’s sufferings.



In you God himself suffers precisely as you do. There is in the universe but one perfectly real being."

"Know thyself," was the profoundest injunction of the philosophers of Greece, and when you know yourself, says the monistic philosopher of to-day, you shall know that you are God.

"One undivided Soul of many a soul,
Whose nature is its own divine control,
Where all things flow to all, as rivers to the
sea."

So the philosophy of monism becomes a doctrine of a divine universe, a divine humanity, and a human Divinity; and the religion of monism preaches an "enthusiasm of humanity" which is also, at the same time, an enthusiasm of Divinity, an enthusiasm of God, as the one, all-inclusive, and only real Being in the world.

. . . "For I have learned
To look on Nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,
Nor harsh, nor grating, though of ample power
To chasten and subdue. And I have felt
A Presence that disturbs me with a joy
Of elevated thoughts, a sense sublime
Of something far more subtly interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,



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And the blue sky, and, in the mind of man,
A motion and a spirit that impels
All thinking things, all objects of all thoughts,
And rolls through all things." ¹

Wardsworth.



CHAPTER IX

THE ILLUSION OF MEMORY

One of the peculiar and universal powers possessed by all living organisms is that of taking in outside matter and building it up into a form precisely like that of the living organism itself. Thus the organism consumes food, which is digested, or rendered fit for conversion into tissues; it is taken up into the circulating blood, carried to all the wasting cells and tissues of the body, and each cell and tissue seizes this converted food and molds it into a form precisely like itself. So the old, wasted, and inert cell and tissue is repaired, reproduced, and reduplicated by the newly formed cell and tissue under this formative and reproductive power possessed by all living matter.

“All biological repair,” says Herbert Spencer, “is carried on by the old cells of tissues forming out of raw organic matter new cells just like themselves.” This power of assimilating (or making similar), of reproducing and reduplicating the old cells in the formation of new ones is a power possessed by all living and organic matter. It is manifested in many wonderful and mysterious ways, and is called “physiological polarity” or

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the "repetition of predecessors" by Herbert Spencer. This power is possessed, in the last analysis, by the ultimate vital elements, or "physiological units," of which every living organism is composed. Each living organism is composed of ultimate vital elements, or "units," peculiar to its own individual organism, and all such individual and specific units have the power of molding the fit raw materials of organic life with which they come in contact into individual and specific units precisely like themselves, making due allowance here, however, for the action of the laws of variation, which are due undoubtedly to some change in the environing condition.

Living cells of all kinds take in fit organic matter from without, mold this matter into a form and character like themselves, grow and expand, then divide into 2 or 4 parts or new cells, which each repeat this process indefinitely. This is called reproduction by cleavage. This reproductive power is displayed in many curious and wonderful ways among the lower and most primitive organisms. Thus in the Hydrozoa any part of the body, if cut off from the rest, will reproduce a whole new body if furnished with the raw materials. In the Actinozoa a half of a body will reproduce a new and whole one. An annelid may be cut into 30 or 40 pieces, and each piece will grow and reproduce a whole one. Lobsters and crabs will restore lost claws which have been torn off in battle. Lizards can restore and reproduce

lost limbs or lost tails. Fifty polypes were reproduced from one which was cut up into that many pieces. A piece of begonia leaf will reproduce 100 new plants.

In the function of sexual reproduction the same principle is an action. A little cell, or rather two of them, a male and female in conjunction, containing within themselves a number of these specific physiological units of which all organisms are composed, begin to take in outside matter, to grow and develop into the completed form of the dual parental organism through the continual molding of this matter into units like themselves, and with the same organic polarities,— polarities which can only find their equilibrium and satisfy their intrinsic qualities and impulses in the construction and reproduction of an organic form just, or very nearly, like the originals of the parents. In sexual reproduction there is considerable variation, and that is the very reason, perhaps, why sexual reproduction exists. In the other, or the merely restorative and reparative, forms of reproduction, there is very little or no variation whatever. In sexual reproduction a microscopic part of extruded cell from the organism reproduces the whole organism in duplicate. In restorative reproduction, as where a lobster reproduces a lost claw, the whole organism reproduces a part. In reparative reproduction, as where worn-out cells or tissues reproduce new ones, a whole reproduces a whole or a part reproduces a part. But these are all

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simply different manifestations of the action of one common principle and power of reproduction possessed by all living matter.

Now, this power of reproduction, repetition, imitation, and heredity possessed by all living matter has a most vital bearing on the question of the finite individuality of man. We have already seen that the organism is nothing but a rapidly flowing stream of cells, and the only way in which the organism can possibly maintain the same kind of a form from one day to another is through this universal organic power it has of taking in new raw material and of molding it into a form precisely like the old one, so that when the old, worn-out, and exhausted cells and tissues pass on and out of the body, as they are continually doing, the new ones take their vacated places and step, so to speak, into their shoes.

The form, character, and qualities of the new body and organism, composed and constituted of the new cells and tissues, will be precisely (or almost precisely) like the old one. It will be in every respect a practically perfect copy and reproduction of the old body, so much so that to all superficial observation and knowledge it will appear and seem to be the same; which, of course, in this flowing reproducing nature of things it cannot be.

The new body is merely a perfect duplicate of the old one and is its immediate successor, direct descendant, and lineal heir. The organism of to-

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day, both as regards its body and its mind, is simply the heir and successor to the organism of yesterday, or a very short time ago. The body of to-day is nothing but the heir and successor to the body of yesterday, and the mind of to-day is likewise nothing but the heir and successor to the mind of yesterday in spite of any feelings, impressions, and memories to the contrary. There is no part of the organism where the stream of life and blood, of substance and energy, flows so fast as it does through the brain; where the old cells flow out and the new cells flow in as fast as they do here; nor where the reproduction of new cells by the old cells takes place so rapidly as it does in the brain, so that a brand-new brain is constantly taking the place of the old and exhausted one. And not only does the new brain take the place of the old one, but it also takes the precise form and character of the old in accordance with the universal biological law of reproduction, repetition, and heredity. And as a brand-new brain is continually taking the place and the precise form and character of the old one, so, of necessity, a brand new *brain state of consciousness* is continually taking the place, precise form, and character of the old one that has now passed into history as a bygone memory.

So the brain state of to-day is an entirely new and different one from that of yesterday, and is nothing but its immediate successor, direct heir, and lineal descendant. In other words, the indi-

vidual of to-day is merely the heir and successor to the individual of yesterday; and no living being has any private and exclusive personality at all, either as regards his body or his soul, his substance or his spirit. But surely we remember to have lived in the past, and surely our memory is a proof of our continued and permanent existence. No, we are completely mistaken in this regard; our memory does not tell us the truth in this matter, any more than our eyes tell us the truth in regard to the roundness, rotation, and revolution of the earth. Our memories and personal impressions deceive us completely in regard to ourselves. The truth in regard to ourselves is the very reverse of what our memories and impressions seem to tell us. Our so-called memories are not, in fact, "*our*" memories at all. They are the recorded memories of our predecessors, in the "*form*" we now exist in. We have simply stepped into "dead men's shoes," inherited their psychological remains and mental accumulations; and having done this, we fondly imagine that we are them; but they have gone, and we are merely their psychical successors.

The impression of a permanent personality is derived entirely from the function of *memory*. If we could not remember from one moment to another what had happened in the preceding moment, we could never acquire the sense or impression of a permanent something or person which persisted from moment to moment and whose consecutive

experiences these momentary states were. While being conscious of the present moment, we must also retain a consciousness of some kind of the past or preceding moments, and this consciousness of the past and preceding moments must depend upon some more or less lasting impression and record being made upon the consciousness, and this in turn means that some more or less lasting impression and record must have been made upon the cells of the brain. It is the consciousness of these lasting impressions and records made upon the brain cells, which constitutes memory.

Now, how is memory for any considerable length of time made possible, if, as we have shown, there is a constant and rapid procession of old brain-cells going out and new ones coming in? The answer is that this memory, or lasting impression and record of past and preceding experiences, is made possible through the constant reproduction of new brain-cells and tissues (in accordance with the universal biological law of reproduction and "repetition of predecessors"), having perfect reproductions, duplicates, and copies of the impressions and records made originally upon the old brain-cells and experienced originally by them, and not by their heirs and immediate or remote successors in the brain. The new brain-cells acquire (through this law of reproduction and repetition, of duplication and reduplication) the same memorial impressions and records as the old and original ones. And so it appears upon the surface

that they remember, recollect, or recall those past experiences in consciousness which as an actual, literal fact happened, not to them at all, but to their old, dead, and now departed predecessors in that particular brain-form.

The brain, in fact, is like a photographic, phonographic, and psychographic machine in which impressions and records are made in the old cells and then copied and duplicated in the new ones, the new cells taking the places and "stepping into the shoes" of the old cells after they are worn out and passed out of the brain. "Consciousness," says Prof. Jacques Loeb, "is the function of a machine which we will call the *associative memory*, and which is like a phonograph reproducing impressions in a chronological order." So Dr. Paul Carus says, "*The preservation and transmission of form is the physiological condition of memory. If certain changes which take place in living substance are accompanied by sensation, the preservation of certain physiological forms produced by such changes will preserve the corresponding sensations also. They are registered in the protoplasm similarly as speech is recorded in the trefoil of the phonograph.*"

"If the physiological forms of sentient matter are called into activity by some stimulus, it will reproduce in weaker form the corresponding sensation just as a phonograph will reproduce speech."

In this reproductive and restimulative way the

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new brain appears to be the old brain, the new consciousness appears to be the old consciousness, and the new person and self seems to be the same old person and the same old self; but in each and every instance this appearance is most false and illusory. As a photographer takes one picture and from that reproduces and copies many others like it; and as a phonographer takes one master record of a piece of music and from that reproduces many others precisely like it, so the brain, which is an automatic psycho-graphic machine, takes, in the present cells of the brain, records and impressions of the various sights, sounds, and experiences of life and from these original records and impressions, in the original brain-cells which experienced and made them, it reproduces, in time, many new ones to take the places of the old and worn out ones of the old, worn out and departed cells of the old, worn out and departed brain.

So in this reproductive and metabolic way the new and present consciousness is made to appear upon the surface of things as though it was really the old and departed consciousness; and the new and present individual is made to seem like the old, departed, and vanished individual. But as a matter of scientific fact this impression and appearance of a permanent individual is all an illusion. Like the photographic and phonographic duplicates and copies, *a man is merely a psycho-graphic copy and duplicate of an old, past, and*

vanished man. This is how behind the scenes, and in the psychographic laboratory of the brain, the impression and appearance of a permanent human ego is produced; and this is how we are cheated and deceived into the belief and conviction of a permanent consciousness and personality.

This is the way in which we acquire the illusion of individuality and the superstition of the private and exclusive self. This process might truly be characterized as the process of *psychic reproduction and heredity*, for in this process the mind is reproduced continually in a permanent and unbroken series until death puts an end to the process. There is thus, we see, *no permanent single self or soul*, but there is instead a *continuous and permanent series of souls* in every living and human form. And this series of souls is a part and fraction of the entire cosmic soul of the one and only Being of the world.

Psychologists characterize the mind as "the stream of consciousness" and as a series of conscious states; and this agrees with this view of the mind as a series of minds. The stream of mind is not perfectly continuous; it is broken nightly by sleep, and occasionally by this and other events, the stream of consciousness becomes discontinuous. Hence we may regard, if we will, the "stream of mind" as a stream of minds, more or less separated and distinct in space and time and in substantial bases from each other. The individual streams of mind are infinitely numerous,

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and they are all the streams and currents of one all-inclusive ocean of mind which fills all space and endures throughout all time; and this infinite and eternal ocean of mind we have the right to call the mind of God.

CHAPTER X
THE COSMIC EGO

“What I call God,
And fools call Nature.”

Browning.

Is man's original and naïve belief in a permanent individual and self a complete and unqualified illusion in every possible sense of the word? Is it not true in some sense and in some way? Have we human beings no individuality and selfhood whatever and of any kind? That is not necessarily the conclusion to be drawn from the preceding argument, I believe. What that argument and evidence proves is that we have no truly private and exclusive individuality and selfhood, and that such individuality and selfhood does not exist. It asserts that such individuality is an illusion and a superstition; but as a complementary proposition it necessarily implies that there is an infinite and eternal, a universal and all-inclusive, Individual and Self, in whose perfect and complete individuality and selfhood we all equally participate and democratically share in common.

From the narrower, partial, and pluralistic point of view it is not the same stream which flows

by our doors every day and every hour, but from the broader, integral, organic, and monistic point of view it may be regarded as the same, because all being is one continuous, individual, cosmic, and divine organism.

So from the fractional and pluralistic point of view, it is not the same identical individual who appears in our human form from day to day and from year to year, because of this universal fact of the ceaseless flow of matter and its mental states. But from the integral, monistic, and organic point of view it is always the selfsame, continuous, indivisible, and universal being which is conscious in us to-day, and yesterday, and tomorrow, and which flows through us at all times. We retain or regain our individuality, therefore, because of the fact that the whole world of being is absolutely indivisible and perfectly continuous. It cannot lose its perfect, absolute, and fundamental unity under any circumstances and vicissitudes whatever.

But this individuality which we so retain is a universal, infinite, and eternal individuality, in which we participate and share in common and publicly with all other men and creatures and things equally. It is an infinite, universal, and all-inclusive individuality, not a finite, all-exclusive, and positively private one. We are individuals and selves because we are bona fide portions, inseparable and continuous, with the indivisible Body and Soul of the world. We are the genuine

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members of God's own body, the bona fide organs of God's own organism, and the necessary functions of God's own mind. It is God who in his indivisible unity and organic wholeness is conscious in us to-day, yesterday, and to-morrow. We are Him and He is us. He is permanent and eternal, and we, as bona fide portions and functions of his eternal body and mind, participate and share in his permanence and eternity. He is a perfect and absolute Individual, and in his perfect and absolute individuality we have a genuine and equal share. He is, as the poet says:

“ One undivided Soul, of many a soul
Whose nature is its own divine Control,
Where all things flow to All, as rivers to the sea.”

“ Constantly picture the universe as a living organism, controlling a single substance and a single soul, and note how all things are assimilated to a single world-sense. All act together by a single impulse, and all coöperate towards all that comes to pass.”¹

¹ *Marcus Aurelius.*

CHAPTER XI

THE SOCIAL EGO

A solitary conscious being without conscious companions like itself, if such a being were logically and naturally possible, would be a most forlorn, unhappy, and accursed being. Consciousness in an absolutely solitary form would be a curse instead of a blessing to its possessor, if such a thing were actually possible or conceivable, which I do not believe.

Some one has spoken of "the awful loneliness of God," God being imagined as a single, "*sui generis*," conscious being, existing all alone by himself prior to his imagined creation of the world, and still so far above and removed from it that he must exist in a state of transcendent and awful loneliness. In the same way it is sometimes assumed that men of exalted genius, who stand high above their ordinary fellowmen, suffer from a feeling of great loneliness because they cannot be on terms of the fullest fellowship and companionship with them.

We get further proof of the undesirability and abnormality of consciousness in a solitary form in the insanity and melancholy which so uniformly

besets prisoners in solitary confinement, the keepers of lonely and isolated lighthouses, and the isolated wives of farmers on sparsely settled prairies. The Bible says, "It is not good for man to be alone," and if we take this to mean a conscious being of any kind, then it expresses a profound psychological and spiritual truth. It is not good, or natural, for any conscious being to exist in solitude, separation, or independent of conscious companions like itself. It is not good, desirable, or normal for conscious beings to be unsocial or unsociable. The conscious being is essentially a social and sociable being, and deprived of all conscious companions like itself, its existence would be most miserable and unblest. Think of the imaginary God of dualistic and supernatural theology existing all alone from all eternity prior to his assumed creation of the world and man. Think of the "Ancient Mariner,"

"Alone, alone, all, all, alone;
Alone on a wide, wide sea.
And never a saint took pity on
My soul in agony."¹

Think of Crusoe, marooned upon his island in the sea, if he had not found a single human, animal, and conscious companion, and then we can easily realize how abnormal, impossible, and undesirable it would be for a conscious being to exist in solitary separation and independence of fellow minds like its own.

¹ Coleridge.

A conscious being apart from other conscious beings would be out of its natural element and normal environment just as surely as a fish would be out of water. A single mind apart from a society of minds would be an abnormality and impossibility. A mind always implies a society of minds, and cannot be conceived to exist in isolation and independence. It is never a whole and self-sufficient thing in itself alone, but is always a part of a larger and truer whole of which it is a function. A mind always implies *minds*, always implies a plurality and multiplicity of conscious beings. That is, it always implies a spiritual or psychic organism, a society of minds of which psychic organism the single, individual mind is an organ, function, and member. A single mind is never a psychic organism in itself alone, but is merely an atomic element and constituent of a compound psychic organism,— a social mind or society of minds. Mind is made and adapted for mind, for a mental and social environment; and this mental and social environment of the single mind constitutes the true psychic organism of which the single mind is an atomic element and constituent.

Consciousness existing under a single, solitary, separate, and independent form, would be consciousness existing (if it could so exist) under its most undesirable, repulsive, and unideal form. But consciousness existing under a multiple, multiform, and social form would be consciousness

existing under its most desirable, attractive, natural, and ideal form; and that is the form under which we do find that the consciousness of the universe exists. The consciousness of the world ought not to be a single, solitary, separate, or individual consciousness. It ought to be, on the contrary, a multiple, multiform, collective, and social consciousness; and that is what we find it to be. The conscious life of the universe is, as it ought to be, a social life. The consciousness of the world is, as it ought to be, a social and collective consciousness. The mind of the cosmos is, as it ought to be, a universal and social mind. The spirit of the world is not, as it ought not to be, a solitary and unsocial spirit. It is, as it ought to be, a social spirit, a society of spirits, a society of minds, a society of selves; and it is this society of minds which constitutes the spiritual and psychic organism of the world,—the psycho-zoon, the world-spirit, of which each single, individual mind is an atomic constituent and element. So the Personality of the world is not a solitary personality, but a social personality and a world-personality. So the true self of the world is not a solitary self, but a social self and a world-self; and the God of the world is not a solitary god, but a social god; — a world-deity, a divine society.

We thus see that the conscious and spiritual being of the world ought not to exist, and does not exist, except under a multiple, multiform, subdivided, and social form. It now remains to be



shown that, in the very nature of consciousness and intelligence itself, it cannot exist except under just such a form.

The conscious life of the world as a whole is its own internal life. It can live only within itself and for itself. It cannot live in relation to anything or any being external to itself or for the sake of any being external to itself, for there is no being external to itself. It cannot, therefore, have a consciousness of anything external to itself, or need any intelligence of any kind or degree, in order to adapt and adjust itself to anything or to any being outside. It can have no use or application for any external consciousness or any external intelligence. If it has any consciousness or intelligence at all, it must be a consciousness of its own internal world of being and an intelligence enabling its conscious portions to adapt and adjust themselves to the unconscious or less conscious portions, and to each other, to the best of their ability. Consciousness and intelligence, therefore, if they exist at all within the being of the world, must be internal in character and function. It must be an internal or inner consciousness, an interior and inner intelligence, an inner light, an immanent reason, exclusively for internal use, illumination, and adjustment.

The only kind of consciousness, intelligence, or knowledge the world can have is internal self-consciousness, interior self-intelligence, and immanent self-knowledge. But there can be no conscious-

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ness unless some subject is conscious of some object which is relatively and comparatively exterior to itself. Hence there can be no consciousness unless the Being of the world as a whole *divides itself* phenomenally and superficially into subjective parts and organs that know, and into objective parts and structures that are known. The Being of the world, if it would be conscious and self-conscious, must perform an act of phenomenal and superficial self-division, self-partition, and self-cleavage. It must *mother* itself as a parent body and mind into *filial* parts. It must set itself up over against and opposite itself, "*vis-a-vis*," in order that it may see and know itself, appear to itself, or manifest itself to itself; and in order that it may do anything or realize any object. It must divide and separate a part of itself from another part of itself. It must distinguish this part from that in order that it may know and recognize it. It must differentiate one part from another in order that each separate part may perform its own function and play its own appointed part.

It must perform the acts of self-cleavage, self-distinguishment, and self-differentiation. It must transform its undivided, undifferentiated, and undistinguished body into a divided, distinguished, and differentiated world of knowing subjects, and knowable and known objects. It must set brother part against brother part of itself, in opposition, competition, and complementation. It must transform itself into a world of acting and react-



ing, attracting and repelling, energies and bodies. It must disorganize and divide itself into atomic multiplicity in order that it may later on reorganize and reunite itself on a higher and nobler plane of existence. It must fall into material diversity and discord in order that it may later on rise to a spiritual and social unity and harmony.

It must do all of these things if it would be conscious and self-conscious. An absolutely simple, undivided, undifferentiated, undistinguished, uncomplicated unit of being cannot by any possibility be conscious and self-conscious. Only a complicated, self-divided, self-differentiated, self-distinguished unit of being can ever be, or can ever become, via evolution, a conscious and self-conscious being. Only a perfect unit of being which has transformed its undivided, undifferentiated, and undistinguished body and self into a much divided, much differentiated, and much distinguished body and self, can ever be, or can ever become, via evolution, a conscious and self-conscious being. Only a perfect unit of being which has transformed itself into a world of *many social subjects* and *many material objects*, which has transformed its perfect simplicity and uniformity into a multiform, multiple, and associated world of beings and things, can ever be, or can ever become, conscious and self-conscious.

Only in such a complicated, multiform, and associated world of beings and things can consciousness originate and be preserved and further

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developed to higher and ever higher and more self-conscious forms. Consciousness cannot exist or be evolved in an absolutely simple, uniform, and uncomplicated world of being; it can only exist and be evolved in a highly complicate, multiform, and much divided world of being. And as consciousness cannot exist in a simple, undivided world, neither can it exist itself in a simple and undivided form.

As it can only exist in a complicated, multiform, and associated world of being, so it can only exist itself in a multiple, multiform, and social form. A simple, single, and solitary consciousness of any kind is an utter impossibility in the nature of things. Only a multiform, multiple, and social consciousness is either possible or conceivable. The only possible or conceivable form of consciousness is the social form. The only possible mind that can exist or be evolved is the social Mind. An individual mind by itself is an utter impossibility. So, therefore, an individual soul or self is an utter impossibility. These forms can only exist as the atomic elements and constituents of the social Soul, the social Self, and the social God.

In order that it may be conscious and self-conscious, the Being of the world must divide itself within itself, into two dualistic portions; manifest itself to itself in two dualistic ways; and appear to itself under two dualistic aspects,—the subjective and the objective. But this dualistic division of the world of being is not sufficient for the

origination, preservation, and evolution of consciousness. A single subject with a single object is impossible in the nature of consciousness. Consciousness is always, of necessity, a consciousness of changes in the objective environment, and these changes must be continually taking place, or else consciousness cannot be maintained or developed.

“To be conscious of the same thing continually,” says one high authority in psychology, “would mean to be conscious of nothing at all.” And another says, “that a completely uniform condition of consciousness would prevent or arrest consciousness altogether.” Consciousness cannot exist apart from changes in the objective environment, and a single object could furnish no true or sufficient environment, or objective world, for a conscious being. Consciousness cannot exist, originate, be maintained, or be evolved unless there exists for the conscious subject a large and varied field, a world of many and various objects, and a multiplicity and multiformity of things for the exercise of discrimination, recognition, assimilation, etc.,—in short, for the orderly organization within consciousness itself of a continually changing experience. Unless there exist the conditions of continual objective changes, of continual differences and agreements, of likeness and unlikeness,—not between a few objects, but between many and various ones,—consciousness cannot originate, be maintained, or be evolved into higher forms. The mind must have, in order to exist at

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all, not one object, nor a few objects, but a world of many and various objects; and the possibilities of consciousness, intelligence, and knowledge increase in proportion to the multiplicity and multiplicity of objects in the environment.

The more highly the objective world is divided and differentiated into a multitude of multiform parts, the more highly may the mind and intelligence be developed, and the more easily may be be originated and maintained. An undivided, undifferentiated world of being cannot be conscious or self-conscious at all; neither can a little divided and differentiated world of being; only a much divided and highly differentiated world of being can originate, preserve, and evolve conscious and self-conscious forms of life.

We have now seen the necessity for a multiplicity of objects in order that consciousness and self-consciousness may exist. We must now show the equal necessity for a multiplicity of subjects, for a world of fellow-minds, for a community and society of intelligences, if consciousness and self-consciousness are to exist within the Being of the world.

The mind needs to receive *impressions and stimuli* from the world of objects in order that it may become awake and aware. It equally needs to give *expression, utterance, and voice* to the thoughts, feelings, emotions and impulses which the outer world of objects arouses within it. The mind is not and cannot be a purely passive, pas-



tionless, and disinterested thing,— a mere recipient, like a piece of passive, sensitive wax, to receive impressions and make passive records of events and things in the outer world.

On the contrary, it is and must be an active and reactive thing, a responsive agency, an outgoing will, an instrument for responding to and reacting upon the outer world. Its function is to *respond and react fitly* to the impressions and stimuli it receives from without, and to give full, voluntary, and forcible expression to itself,— to the burning thoughts, the ardent desires, the passionate impulses, which the things and events of the world arouse and inspire within it. The mind is and can be no passive and passionless spectator of things; on the contrary, it is and must be an intensely interested, passionate, and impulsive actor and aggressive will in the world's drama, and must have full opportunity to give adequate vent, utterance, voice, and expression to its thoughts and feelings, its passions and emotions, its desires and dreads, its loves and hates, its hopes and fears. And how could it give voice and vent, expression and utterance, to itself if it had no fellow-minds and companion spirits to whom it could express and utter itself; who could furnish an adequate and normal outlet and vent for the outflowing and overflowing mental and emotional energies with which the world had endowed it; with whom it could commune and have spiritual commerce and exchange?

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Suppose it was shut completely off from all such expression, voice, and vent; from all possible commerce and communion with fellow-minds of any kind. What would be the result? Surely a mind so isolated and deprived of the exercises of an imperious natural need for expression and outlet would degenerate and eventually disappear from the world. No such isolated mind could permanently maintain its existence in any conceivable world. The need for voluntary mental and spiritual expression is just as great and certain as the need for mental impression and stimulus; and a mind deprived of all opportunity for expression, volition, and voice would be a mind deprived of the opportunity to exercise one-half of its normal functions. No, the mind needs to utter and express itself, to expend and send forth the mental energies it has received from the world around. It is not a mere wax record, nor a mere stagnant reservoir for the collection of idle mental energies.

Its true function, on the contrary, is that of a transmitter of energies, and it could never adequately and naturally transmit these spiritual energies except to a world of its own fellow-minds, to a social world of companion minds. Man has a passion to know, but equally strong is the passion to tell, and express what he knows. The impulse to give voice to knowledge is as strong as the impulse to acquire it. The impulse to express is as strong as the impulse to experience. And the mind can never realize these impulses and pas-



sions of its being, and, therefore, it can never fully and adequately realize itself and its own nature, except in a community of minds like its own. The mind, therefore, as an active, energetic, willing, and dynamic being, demands as one of the essential conditions of its existence, maintenance, and development, that it be embosomed in a body of minds; that it be a citizen in a society of minds; that it be incorporated into a spiritual organism, — the psycho-organism, the psycho-zoon, or the social mind.

It is, therefore, evident from a study of the nature of mind that it cannot exist except in a multiple and social form, in the form of a society of minds, a society of selves, and a society of souls. It cannot possibly exist in the single, solitary form in which the God of dualistic supernaturalism was and is supposed to exist; and it cannot exist either in that private, individual, and separate form in which the souls of men are still largely supposed to exist. The only possible consciousness is a social consciousness; the only possible mind is a social mind; the only possible self is a social self; the only possible soul and spirit is a social soul and spirit; and the only possible God is a social God. The individual mind and consciousness, the individual soul and self, and the individual divinity and God, are mere illusions and superstitions, and have no existence whatever in the true nature of things.

We have previously seen, in discussing the prob-

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less of mind and body, or spirit and matter, that monism repudiates and disproves the doctrine that these things are separate entities, or things in themselves. Monism asserts and proves that mind and body, or spirit and matter, are simply the inner-appearing and outer-appearing aspects of the selfsame, identical, and concrete entity,—the concrete reality and being of the world. Pure mind and pure matter, or pure spirit and pure body, are pure abstractions, pure illusions, and pure superstitions; and they have in themselves no concrete existence and reality whatever.

Now, if this is true as regards mind and matter, spirit and body, it is equally true as regards subjects and objects, for subject and object is only another name for mind and matter. By subjects, as such, we simply mean minds or spirits; and by objects, as such, we simply mean bodies or material things. Consequently, if pure mind and pure matter are pure abstractions, then, of course, pure objects and pure subjects are also the same. And this is the truth; a subject which is not also an actual or possible object; or an object which is not also, to some extent and to some degree, a subject, which has not some core and center of subjectivity, no matter how faint and microscopic, does not concretely and really exist.

As we saw when discussing the evolution of minds, from that of the corpuscle up to that of society, scientific philosophers have been logically and experimentally driven to the doctrine of panpsychism



or all-mindism, which means the universal coexistence of mind and matter, or of subjective states of some kind and degree, in all the matter (so called) that exists, from the lowest possible to the highest. Every ion and atom of matter must logically and in some sense have its little sub-microscopic center and core of subjectivity. Consequently, subjectivity or mind, of some kind and degree, is as universal and omnipresent as is objectivity or matter. Both pure subjects and pure objects, or pure subjectivity and pure objectivity, are pure abstractions and pure illusions, just as pure mind and pure matter is; in fact, this is only another way of stating the same facts. Therefore, subjects of some kind and degree, no matter how low, are just as numerous, omnipresent, and universal as objects. They, as the dual aspects of all concrete reality, coexist, conjunct and parallel to each other. Every object that exists is also a subject or has some core and center of subjectivity,² just as every known and acknowledged subject that exists in this natural and known world, such as men and animals in general, is also an object and material thing. Subject and object coexist universally in perfect and indissoluble conjunction in the concrete reality of the world; there are just as many subjects in the world as there are objects. They are united together in nature and cannot be separated or completely and

² Every object is also a shareowner in all the subjectivity that exists, since it is an organic part of an organic whole.

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utterly divorced, no matter how much the analyzing and abstracting mind of man, with its inorganic views of things, may separate and divorce them in thought. Therefore the necessary multiplicity and multiformity of the objective world of being, in order that consciousness and self-consciousness may exist, necessarily implies the equal and parallel multiplicity and multiformity of the subjective world of being. In other words, the objective aspects of the concrete reality of the world must be paralleled by the subjective aspects of the same.

We have seen that the nature of the mind demands that its world of objects and subjects both be a multiple and multiform world; and now we see that the nature of the concrete reality also demands that the world of objects and subjects shall be equally multiple and multiform. A perfect parallelism must exist between the number of bodies and the number of minds of every possible kind and degree, or between the objective and subjective aspects of the concrete and real being of the world. The necessary plurality of objects demands an equal plurality of subjects of every kind and degree of subjectivity that is possible.

The necessary plurality of objects and bodies implies and demands the parallel plurality of subjects and minds. Therefore it is true that because of the nature of consciousness and mind itself, which demands the multiplicity of objects and subjects, and because of the nature of concrete



reality, which demands the parallel and conjoined coexistence of subjects and objects, the consciousness and mind of the world cannot possibly exist except under a social, multiple, and multiform form. Mind cannot exist, or be logically conceived to exist, in a single and solitary form such as the God of dualistic theology was supposed to exist in, nor in the private and separate forms in which men have almost universally been supposed to exist. No, the mind is not and cannot be a single, solitary, or separate thing. The only possible form consistent with the nature of the mind and of concrete reality is the multiple, multiform, and social form. The only possible or conceivable mind is the plural and social mind; the single, individual mind by itself cannot exist. It is a bald abstraction and a pure illusion. It can only exist as a fractional element and organic constituent of the integral, plural, and social mind. The individual mind (so-called) is not a mind at all,—that is, it is not an integer of mind; it is only a fraction, part, and organ of a mind. The integral mind, the integer of consciousness, is, first, the social mind, the society of minds, and, second and finally, the cosmic mind, the mind of all fractional and partial minds, the mind of God.

Mind can only exist in the plural number, that is, as minds; and it can only exist in the social form, i. e. as a society of minds. *Mind in the singular number and in the individual form is impossible.*

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There are no pure subjects and no pure objects in existence, but everything that exists is a subjective-objective being or thing. Nevertheless it is true that the subjectivity of one being or thing, — inorganically, abstractly, and separately considered,— may be immensely higher and greater than that of another being or thing. They may, as separate parts, differ immensely in degree, though not in ultimate kind. Those beings that are visibly conscious to us are called and regarded as subjective beings, or subjects and minds, while those whose subjectivity is invisible to us are called objective things, or objects and bodies. But here originates a certain fallacy and illusion resulting from abstraction, mental analysis, and a very narrow area of human vision. It is the fallacy and vice of an abstract, inorganic, pluralistic, and separatist conception and view-point of the world of being. The true conception of the world is the organic conception,— the conception of the world as a bona fide, integral, cosmic organism, a world-being, world-spirit, and world-mind; not as a mere collection and congeries of many bona fide, separate beings and things. And the parts of the world must be conceived as the cosmic organs, structures, and functions of the bona fide cosmic Organism.

Thus the subjectivity that we see displayed in men, and animals, and plants, is the segregated subjectivity of the one cosmic organism of being into certain specialized and differentiated organs

of that world-organism. Through this process of segregation, differentiation, and specialization, some specialized organs and parts of the cosmic organism as a whole secure and display an immense amount of the subjectivity of the world, while other equally specialized parts of another kind obtain and manifest but little or none (as far as we can perceive). Yet both these large amounts and these small amounts of subjectivity displayed by the different specialized organs of the cosmic organism belong to the organic unit of being as a whole, and hence it justly belongs to all the parts equally, as coöperative participants in the attributes of the whole organism. They are all joint and equal owners and possessors, shareholders and partners in it. Just as in the human body and organism, so in the cosmic body and organism the subjectivity belongs to the unit and the whole, and, therefore, to all the organs and parts.

Just as in the human body the differentiated and specialized brain monopolizes almost wholly the subjectivity of the whole coöperative organism, while the skull and skeleton seem to be as dead as stones, so in the cosmic organism the subjectivity is segregated into specialized planets, to the specialized surfaces of these planets, to the specialized organic life, to the specialized human body, and finally to the specialized human brain. So that, in fact, man's brain is not his brain merely, exclusively, and privately, but, on the contrary, it is also the terrestrial brain, and then again, the

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solar brain, and, finally and most truly of all, it is the brain of the universe, and world-organism; the cosmic brain of the cosmic body, and the terrestrial consciousness of the cosmic mind.

And the consciousness and subjectivity is not merely the consciousness of the little specialized parts and organs which immediately display it; on the contrary, the consciousness belongs most truly of all to the cosmic organism as a perfect, unitary, and coöperative whole. It is the cosmic consciousness of the cosmic brain. Just as in the human body the consciousness belongs, in justice and in truth, to the whole organism as a coöperative unit, and, therefore, to each and every part and organ of the body, so in the cosmic body and world-organism the consciousness belongs, in justice and in truth, to the whole organism and unit and to each and every part of it as equal creators of this consciousness, as equal owners and possessors of it, and as equal shareholders and participants in it. No parts are, or in justice and truth can be, shut out and excluded in the least. They can all say, "It is not exclusively mine or thine, but it is all-inclusively 'ours,' " for we are all "It," and we are all one,—one vast, perfectly coöperative and united whole and organism. The consciousness of the world belongs to the world as a unit-whole; it does not belong, in truth, to any part exclusively, and it does belong, in truth and justice, to every part equally; so that, organically conceived, no parts of the world are unconscious



and mindless, but all are equally conscious and mindful, for the mind is a joint, coöperative product and attribute, and a joint, coöperative possession.

Every part and organ of the human body is necessary to, and coöperates in, the production of the consciousness which is localized and focalized in the specialized organ, the brain. Without the skull, the brain could not exist; and without the skeleton and other organs, it could not be a human body. The consciousness of the brain is the joint and coöperative product of every organ of the body, and it is, therefore, not the property and possession and the attribute and quality of the brain only, exclusively, and privately; it is, first, the property and possession, attribute and quality, of the whole organism as a unit; and then, secondly, of each and every coöperative organ and structure of the body which was necessary to its existence. The mind is, in truth and justice, the property of the skull and skeleton, just as much as it is of the cerebrum and cerebellum. The perfume and beauty of the rose belongs to the whole rosebush and to every leaf and branch and rootlet of it just as surely as it does to the rose blossom itself. It is a joint, coöperative, and organic product and attribute, and a joint, coöperative, and organic property and possession. The brilliant lights of the incandescent lamps belong to the whole electric lighting system and to every piece of wire and mechanism in it just as surely as they

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do to the little carbon filaments. So in the vast cosmic organism of the world, the mind and consciousness is, first, the mind of the whole universal and organic body, and then, secondly, it is the joint and equal property and possession, product and attribute, of every part, organ, and member of it. The consciousness which is segregated in the brain of man belongs in common to the stones under his feet and the stars above his head. It is not his any more than it is theirs,—not one single particle of it.

Assuming the necessary truth of panpsychism, then, if we suppose the primal ether to be in an absolutely undivided and undifferentiated form and state; we would be forced logically to assume that the spiritual or subjective condition of the ether was a sub-subjective state,—a state of *potential*, but not of actual, subjectivity, even of the faintest and lowest kind. But this notion of the potential which is not also the actual is, I believe, fallacious and needless. I am unable to conceive of any kind of potentiality which is not really actuality, as far as it is really anything at all.

I believe and conceive that a simple, undivided, undifferentiated unit of being is impossible, that such a unit could not be anything, or do anything, — it could not move, or act, or live, or be conscious, or anything else; in fact, it could have no attributes of real being at all. So I cannot believe in mere potential being, nor in mere potential

states of subjective being. I believe that real being is necessarily actual, and that real being is necessarily in actual subjective states and never in merely potential states. Hence I believe that the real being of the world never exists in an absolutely simple, undivided, and undifferentiated form or state, and that such a form and state of real being is impossible.

Being cannot actually exist in an absolutely simple, undivided, and undifferentiated form and state, but must always exist in a complex, divided, and differentiated form and state. Hence the primal ether can never be in an absolutely undivided form and state, but must always be in a divided form and state of some kind and degree; and during its evolution it advances from its lowest and smallest divided forms and states to its highest and largest divided forms and states.

The primary evolutionary divisions of the ether will be of the smallest fractional form and character; and the primary subjective states will be of the lowest and faintest possible character. The evolution of subjectivity will result from the union and clustering of these primary subdivisions of the primal ether into ever larger and higher forms until the highest we know is eventually reached in the body and mind of man and human society. The evolution of mind then will be from the smallest and lowest divisions and fractions of being to the largest and highest, and will not be from no divisions and fractions at all to the largest and

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highest, nor from a potential form and state of being to an actual form and state, and from thence onward to the largest and the highest.

The first or primary subdivisions of the ether, so far as we now know, are the electrical corpuscles or ions. These smallest of the fractional subdivisions of the unitary ether, with their lowest and faintest of subjective states, unite and cluster together to form the corpuscular society of bodies and minds, which is called the atom. The primal ether, constituted and formed as it is of an infinite number of electrical corpuscles in fundamental and perfect unity, must be considered as the primal and original society of being. The primal ether is a society of ions or electrical corpuscles. It is the first and the original society of finite beings; and Being, moreover, as this analysis proves, cannot be conceived to exist except under a plural and social form. The primal ether is a corporal and psychical society of the first order and degree of composition.

The atom, which is a closer and more compact society of ions, or corpuscles, is a corporal and psychical society of the second order and degree of composition. At the second stage of evolutionary composition and integration, the atoms unite and cluster to form the molecule, which is, therefore, a corporal and psychical society of atoms. It is a society of the third order and degree of composition. The third stage in the evolutionary process is the union and clustering of

the molecules into the cell, which is, therefore, a corporal and psychical society of molecules, and a society of the fourth order and degree of composition. It is a cellular society of bodies, and a cellular society of minds.

At the next and fourth stage of the evolutionary process of integration and differentiation, the single cells unite and cluster together to form the organism, which is, therefore, a corporal and psychical society of cells, and a society of the fifth order and degree of composition. It is an organic society of cellular bodies and cellular minds.

At the fifth and last stage, so far as we know, of the evolutionary process, the single, individual human organisms unite and congregate together to form the state or community, which is thus a corporal and psychical society of organisms, and a society of the sixth order and degree of composition. It is a communal society of organic bodies and organic minds, and is the last and highest evolutionary form of body and mind of which we have, so far, any definite knowledge.

Thus from the beginning to the end of life and evolution we find nothing but societies of bodies and societies of minds; we nowhere and at no time find any simple, individual bodies or simple, individual minds. *Neither mind nor body, in a simple, individual, and single form, either exists or can be conceived to exist.* Every mind that exists, from that of the primal and least differentiated ether to that of the state or most differentiated form of

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being, is a society of minds, and is always plural and social in form. The mind is always and everywhere a plural and a social thing. It is never a single, simple, and individual thing. The mind of the primal ether is a plural and social mind, and so is every succeeding evolutionary development of it. The minds of the atoms, molecules, cells, organisms, and states are all plural and social minds. In no instance are they purely individual minds, not even in the case of the so-called individual man.

Thus we are shown once more, and in a most conclusive manner, that the plurality and sociality of the mind of the world is a necessary and inevitable fact in the nature of the Being of the world. The Being of the world is necessarily a social being; the life of the world is necessarily a social life; the mind of the world is necessarily a social mind, a multiple and multiform society of minds. The Personality of the world is necessarily a social Personality, and the Divinity and Deity of the world is necessarily a social divinity, and a social god,—a divine society.

The mind is a cosmic function of the cosmic organism. The mind is not a thing in itself or by itself; it is merely the function of a larger and truer thing. It is like the eye of the body; the eye is not a thing by itself, it is merely the organ of a larger and truer thing, and its function of seeing is merely the delegated function of this larger and truer whole. An eye could not exist



by itself and apart from a larger body; it can only exist as a specialized part of a coöperative and organic whole. And it is fitted for and delegated to perform a specific function for this larger, coöperative, and organic whole. The eye is the eye of the whole body, and of each and every part of it. It does not belong to itself alone; it belongs to the feet and the hands, the heart and the lungs, as much and as surely as it does to itself. The eye does not see for itself; it sees for the whole body. It is delegated to do the seeing for the whole body, and for each and every other part. It sees for the feet and the hands, the heart and the lungs; and they in return perform their specific functions for the eye and all the other parts of the body.

There is a division of labors and of functions in the coöperative body of the organism, and no part functions for itself alone. The feet can see and the hands can see, but they see through the eye, which they have delegated to do their seeing for them and for the rest of the body. Every part of the body has an eye and every part of it has sight, for the eye belongs to it and the sight belongs to it as the common property and possession, the public attribute and power, of the whole coöperative organism. No organ of an organism belongs to itself alone, nor functions for itself alone. It belongs to the whole and to each and every part; and it functions for the whole and for each and every part. Hence every function

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and attribute of the whole coöperative organism belongs to each and every part of the coöperative and organic whole; and not one of these parts can, in truth and in justice, be excluded from participation in them all.

As the eye is to the human body, so the mind is to the same. The mind, like the eye, is the mind and consciousness of the whole human body and of each and every part of it. It is not simply the mind and consciousness of the brain; it is the mind of the skull and the skeleton, of the feet and the hands, the heart and the lungs. It is their mind and consciousness just as surely and just as much as it is that of the head and the brain, the cerebrum and cerebellum. They have delegated the brain to do their thinking, while they are performing some other specific function for the organism as a whole and for the brain as a part. The consciousness of the brain is the consciousness of the feet, and the feet are no more mindless things than the brain itself is a mindless thing. We have no right whatever to say that the brain is a conscious being and that the feet are unconscious things, for the consciousness displayed by the brain is the common, joint, organic property, attribute, and creation of the whole organic and coöperative body, and of its each and every part. They have simply divided their common organic labors and functions so that the concentrated and segregated consciousness of the whole coöperative



body will be displayed "*en masse*" by that particular organ and in that particular place instead of being diffused and dispersed uniformly throughout the whole unorganized mass. They have coöperated together to make this *common consciousness* appear in that particular organ and in that particular place; but it is still the common consciousness and belongs equally to all, and is not the private property and exclusive attribute and possession of the little delegated organ that happens to display it. And so the mind of man is not the mind of the little human brain, but of the whole human body, and of every single part of it.

But as we clearly see that the brain is but the organ of a larger coöperative and organic whole, so we can clearly see that man himself is but the organ of that vast coöperative and truly organic whole which we call the Universe, Nature, or God. For man is not a true or whole organism or thing any more than a brain is; he is merely a sub-organism, a partial and incomplete organism; in fact, like his own brain, he is merely a larger and more complicated organ of Nature as a whole. As the brain does not function for itself, but for the whole organic body of man, so man himself does not think and function for himself only, but for the whole of Nature. Man does not think and know for himself alone; he has simply been delegated, so to speak, to do the thinking and the knowing for the universe at large, in company,

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without doubt, of other thinking and knowing beings on other planets and in other systems throughout the cosmos as a whole.

As man thinks through the little organ of his brain, so Nature thinks through man, and through other beings like him in other worlds than this. Man is one of Nature's brains and one of Nature's minds; and when man thinks, it is the Universe that thinks in him and through him. When man knows, the Universe knows, in him and through him; for man is the eye with which the Universe sees, and the mind with which the Universe knows.

"I am the eye with which the Universe
Beholds itself and knows itself divine."

I am the mind with which the Universe thinks its inmost thoughts and finds its inmost soul. And when man shall really discover himself, it will signify the self-discovery of God.

"Far more than himself is the man we see,
For a mind in the body of God is he."

CHAPTER XII

THE ETHICS OF MONISM

The ethics of an unqualified monism are self-evident. If there is really but one true integer of being in the world, but one true organism, but one true individual and person; if the universe has but one real inhabitant, and the entire population of the cosmos is one and only one; if the individuality and separateness of men and things is a sheer illusion and a blind and barbarous superstition; then the ethical conclusions are plain and self-evident. If there is but one and only one Being, then there can be but one and only one real interest to be cared for and subserved in this world, and that, of course, is the supreme and all-inclusive interest of the one and only Being of which every so-called individual being is merely a flowing, stream-like fraction and part. Hence the primal principle of a monistic ethic will be a law of divine egoism and godlike selfishness, which, translated into human language and practise, means, humanly speaking, an otherwise unqualified human altruism and unselfishness.

Human altruism and so-called unselfishness has always been, in fact, a divine egoism and a godlike

selfishness, for the interests of all beings as one. The highest and truest ethics have always taught mankind to act *just as though* all beings were really one; and what a monistic ethic will now teach them is that all beings *are really and truly one*, and that separateness and multiplicity of real beings is an illusion and shallow superstition. It shows how true the ethical instincts of the best of men were in the past. For they felt and could vaguely see, as "through a glass darkly," that somehow and in some sense all men were as one. But this ethical insight was dim, uncertain, mystical, and occasional. There was nothing clear, certain, scientific, or logical about it. But in the course of human evolution it has now, in due time, become the latter.

Monism corroborates and endorses the highest, noblest, and finest instincts and sympathies of mankind; and with scientific precision and logical exactitude it shows to man, at last, that all beings *are* really one; that what has, humanly speaking, always been called human altruism and unselfishness, is in reality a divine egoism and a godlike prudence and selfishness, for all being is really one. Human sympathy is, in fact, the natural sympathy which one member and organ of God's own body and organism feels for another; and human love, in the last analysis, is, as Spinoza said, "the love wherewith God loves himself."

There can be no divine altruism or godlike unselfishness, for there is but one Being, without a

second or another in the world. Only two moral policies are possible. First, a divine prudence and profound egoism which, with a perfect and godlike vision, sees all beings that exist as the members of one divine and godlike body and as the organs of one divine and godlike organism; and, on the other hand, a shallow, superficial pluralism which imagines that all beings, so-called, are really as separate as they seem; and would coax and cajole men against their real natures and their real interests to be kind to the others outside themselves.

As Benjamin Kidd said, men cannot act morally unless they act unselfishly; and they cannot act unselfishly unless they act *irrationally* and against their own real and selfish interests. That is the logical position of a genuine pluralism. But a genuine monism doesn't have to tell men to act *irrationally*, unselfishly, and against their real interests, and then have to coax and cajole them to do so, but it proves to them that their separate selfhood is a blind illusion, that their true interests are universal, that the center of their moral universe is *out there* in the heart and bosom of all things, and not *in here*, in the little ego of the streaming and current self. And it urges them to seek their highest and truest self-interests, to act with perfect rationality and prudence; for it proves to them that the true law is one of a divine and all-inclusive prudence and egoism, and a godlike and universal selfishness. Monism, like plu-

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ralism, tells men to be, humanly speaking, unselfish and loving; but it gives them a different reason, and that reason has a tremendous force and fervor which the motives of pluralism could never acquire.

Pluralism tells men to be unselfish and loving because, it says, these other separate beings are quite similar to ourselves and we ought to have a fellow-feeling with them. But monism does not have to coax and urge men to be loving and sympathetic. It simply draws aside the curtains of ignorance and blindness, and permits men to see in the broad, bright light of day the perfect, unqualified oneness, the absolute, indissoluble identity of all apparently separate beings and things. And it says to them, "Now that your eyes have been opened and you see things as they really are and not as they formerly seemed, your own intelligence and self-interests will tell you what to do and why to do it." "And they shall know the truth, and the truth shall make them free." Free forever after from all deliberate, human, and personal selfishness, hate, and anger; from all deliberate injustice, oppression, and cruelty; and as free to love and sympathize with all other men and creatures as they are free to love themselves; for these fellowmen, in fact, are really themselves,—bone of their bone, flesh of their flesh, and soul of their soul,—in the indivisible, indissoluble unity of God's own body and of God's own soul. There is no absolute line or mark that separates one be-



ing from another, for they are all really one, though to man's purblind eyes and impressions they appear to be many.

It is impossible to believe that human selfishness and hate, with all the sins and miseries that flow from them, can permanently exist in the world when once it becomes thoroughly and universally convinced and certain of the absolute and perfect oneness and identity of all the Being that exists, as monism proves and teaches.

Practically the whole of ethics almost is the warfare against selfishness and the hate that comes from it; and when the very existence of the separate human self has been completely disproven, and the belief in its existence has been utterly destroyed and torn out by the roots, then how can selfishness remain a force or a factor in human life? In totally destroying all belief in the separate individual self, monism must destroy, in time, all selfishness itself. The function of ethics has always been to unify, enlighten and inspire man's moral interests. This pluralism can never do, and only a true monism can.

Monism places the center of man's moral universe out there, in the whole and godlike self. Pluralism and dualism place it in here, in the little human ego, the flowing and current phenomenon of the present moment. Selfishness and hate are not only sinful; they are really idiotic when the truth is known. Shall I, like a fool, hate my own true self? Shall my right hand, like a fool, hate

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my left, and strike it down in hate and anger? Shall God hate himself and curse his own very life in malice? Shall the members of God's own body hate and war upon each other? No, not if they have reason, and can see their perfect unity and identity. No, not if God knows himself, and not if man knows himself. For all being is one Being, and all hate is self-hate, and all injury is self-injury, just as all love is self-love, and all blessing is self-blessing. All sin is due either to blindness, ignorance, or weakness. A blind God may hate himself and make war upon himself because in his blindness he cannot see or know himself; but when he comes to see and know himself, will not this self-hatred and war upon himself cease?

The Swami Vivekananda said: "Hatred proceeds from imperfect knowledge, which makes us perceive objects as *separate* from one another. But when we see our true 'self' in others, how can we hate another without hating our 'self'? It would be impossible for 'self' to hate 'self.' Where self-knowledge is, there can remain no feeling of hatred. He who realizes all beings in the 'self' never hates anything or any being. When hatred is gone, jealousy and all selfish feelings which we call wicked disappear. What remains? The ordinary love which stands in opposition to hatred vanishes, but divine love begins to reign in the heart of the seer. *True love means the expression of Oneness.* If we see our true 'self' in



others, we cannot help loving them as we love our self. Now, we understand the meaning of 'Love thy neighbor as thyself.' Vedanta has always taught this truth: "When all beings appear as parts of one universal self, there is neither delusion, nor fear, nor sorrow. . . . Sorrow and fear arise so long as there is the sense of duality and multiplicity. In absolute oneness, however, there cannot remain fear, sorrow, suffering, separation, or self-delusion." This is another result of self-knowledge. "Know thyself." The lower self vanishes and all selfishness is destroyed. The higher self emerges and all unselfishness is attained. The higher self is called "Atman." It is pure, spotless, sinless. Vedanta teaches that we are not born in sin and iniquity, but that our "Atman," our true self, is sinless. The word "kavi" means poet and also the seer of things. Self is described as the greatest poet of the universe. This is one of the most beautiful expressions and attributes that can be given to Divinity.

"He is the Poet, the universe is his poetry. He is the greatest artist. His art we see in the sunrise and sunset. The sun, moon and stars are nothing but the paintings on infinite space by the hands of the almighty Artist. Monism alone explains morality; the others teach it, but cannot give you its reason." Christianity says, "Love thy neighbor as thyself"; but monism says, "Your neighbor is yourself." "He who sees

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every one in himself, and himself in every one, thus seeing the same God living in all in the same manner, he no more kills the self by the self. And he realizes at last the beautiful and inspiring truth that love, lover, and beloved are one. For him illusion disappears and all suffering is gone.”

“ The Traveller and the road seem one,
With the errand to be done,
For love, lover and beloved are One.”¹

“ Self-love thus pushed to social, to divine,
Gives thee to make thy neighbor's blessing thine.

Grasp the whole world of reason, life, and sense,
In one close system of benevolence:

God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The center moved, a circle straight succeeds,
Another still, and still another spreads; —
Friend, parent, neighbor, first it will embrace;
His country next, and next all human race;
Wide, and more wide, the o'er-flowings of the mind
Take every creature in, of every kind;
Earth smiles around, with boundless bounty blest,
And Heaven beholds its image in man's breast.”²

“ Never will I enter Paradise until every atom of
the universe has passed in before me; never will I

¹ *Vivekananda.*

² *Pope, "Essay on Man."*



seek private, individual salvation; never will I enter eternal peace alone." ³

The ethics of monism, it must not be overlooked, is an evolutionary ethics; and the ethics of evolution is one of self-development and self-realization for being in general. The ethics of an evolutionary monism, therefore, is not only one of altruism and self-surrender for the individual, in so far as that policy may be necessary and wise in the paramount interest of all as one, but it is also one of the utmost possible self-development and self-realization for all beings as one, which thus includes the individual as a necessary and constituent part of the whole.

The frequent collision of interests, immediately and apparently at least, between part and part, and part and whole renders the introduction into social life of the policy of a partial self-surrender on the part of the individual absolutely necessary in the interests of all as one. The positive and final principle of ethics, however, is self-realization for being in general.

The moral law, therefore, has a distinctly dualistic aspect. Ego and alter, individual and society, part and whole, face each other in mutual opposition, apparently at least. This two-faced situation demands the combination and conciliation of two apparently opposite principles. As the ethical principle of evolution and of existence

³ *Hindu Sage.*

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in general, the moral law commands the utmost possible self-development, self-perfection, and self-realization for all being. As the ethical principle of monism, in relation to social and individual life, the moral law demands self-surrender and sacrifice on the part of the individual in so far as that moral policy is necessary in the paramount interest of the social unit and whole.

In a word, the moral law commands both a positive and divine self-assertion and a negative and humane self-denial in so far as the latter is absolutely necessary and wise. It commands, on the one hand, a godlike egoism, self-assertion, self-perfection, and self-realization; and, on the other hand, it demands a humane altruism, self-surrender, and self-sacrifice in so far as this is necessary. Thus the moral law has a positive and negative side, a positive principle and a negative policy,—or, we may say, a positive and negative pole. The positive, primary, and supreme principle of ethics is the utmost possible self-development, self-realization, self-perfection, and self-idealization for each and all as one. Altruism, self-denial, and self-sacrifice is merely the negative, secondary, and subordinate principle, or policy rather, of a social ethics. Self-realization and self-perfection, in fact, is the only real and final principle of ethics. It is, we may say, the *teleological*, or end and purpose, principle of ethics, since it has reference and regard to the positive end and pur-



pose of all ethics and all life. Self-sacrifice is merely a *methodological*, or means and ways, principle, since it has reference and regard only to the means and ways whereby self-realization may best be attained in social and individual life combined. Self-realization is the final, ultimate, and only real principle of ethics. Self-surrender is merely an instrumental and penultimate ethical policy.

That a state of the utmost possible self-realization and self-fulfillment will be one of the utmost possible spiritual satisfaction, happiness, and beauty is assumed at the start by an evolutionary theory of ethics and of life. Modern evolutionism faces the world and the problem of life in a melioristic (if not an optimistic) attitude, and with a cheerful and hopeful outlook. In this respect it differs diametrically from the monism and evolutionism of ancient India, which was poisoned by a bitter pessimism and clouded by the darkest despair. Modern evolutionism assumes that life is better than death, existence than non-existence, creation than annihilation, and so it faces the world and life with an inherited occidental courage instead of an oriental and Indian despair, and it seeks life, realization, and immortality instead of death, annihilation, and a Nirvana of oblivion and nothingness.

“’Tis life whereof our nerves are scant,
More life and fuller that we want.”

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Life is not a failure and death a success in itself, as the pessimistic, world-weary Hindu said, but life on the whole is a success, and death is but a gateway to a larger and a fuller life.



CHAPTER XIII

THE GOD WHO FINDS HIMSELF

"If the king goes mad, and goes about to find the king in his own country, he will not find him, because he is the king himself. It is better that we know we are the king and give up this fool's search after the king."

Vivekananda.

Is it not about time that our mad humanity gave up this "fool's search" after an "unknown," or "unknowable," or imaginary, unsociable, and impossible God? Is it not about time to realize that the only possible God is that real and actual Being which confronts and stares us in the face every day of our lives; which has openly faced and confronted humanity from the beginning of man's rational existence until now; and which will continue to do so until the end, and until humanity shall finally realize clearly and completely that this real, open, frank, and persistent Being is the real God, or else there is no God at all.

In ancient Greece men raised an altar to an "unknown God," and in recent days the agnostics have raised another to an "unknowable God"; while for thousands of years past the dualistic, pluralistic, and supernatural religions of the world have dotted the face of the earth with the altars

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and sanctuaries of an imaginary, unsociable, and impossible God.

The age-long effort to find some conjectural being behind the real being that persistently and eternally confronts us, to find some God behind the world, has ended in utter failure. There is not one single scrap or shred of reliable and trustworthy evidence that this other, second, and conjectural being, this unsociable God behind the world, exists, or has ever been seen, heard, or perceived in any way by man. Its existence is a pure conjecture and a bald assumption. Many are the assertions, and legion are the legends and myths concerning it, but of real evidence there is none. And now, at this conjuncture, modern science and philosophy have practically proven a conclusive thing: viz., that but one real Being exists; that two or more real integers of being are impossible, superfluous,¹ and inconceivable in the nature of things; and that this one Being is a living, self-conscious cosmic organism, composed of many coöperating organs and functions; that man is one of those organs and functions,— viz., one of the heads and brains and seats of its self-consciousness; and this cosmic organism comes to self-consciousness, self-knowledge, and self-discovery in its earthly heads and brains; and now, at last, it has

¹ Pluralism and dualism are condemned by the logical law of parsimony, or economy of thought. One differentiated unit of being is sufficient for all cosmic purposes; two would be superfluous; and many would be unthinkable.

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found itself, or at least is beginning to find itself, in man and on this earth.

It has found that there is no other and second being than its whole, unitary self and organism. It finds that it is alone, all-embracing and supreme. Hence it finds itself as God, and as divine, or else there is no God or divinity in existence. Thus through man, as through his own head and brain, has God found himself at last. Thus through man and in man is God learning more and more to know himself. Thus through man, as through his human eye, is God — the cosmic Organism — beginning to see himself as he really and truly is; as a complex, coöperative organism of being, perfect in its organic unity, infinitely rich in its organic variety of structure and function, infinitely rich in its variety of experience and life. The Being of the world has been finding itself from the beginning; it has found itself definitely at last in some few minds at least, and it will go on finding more and more about itself till the end of its self-conscious, self-intelligent and self-critical existence.

Then when this earthly drama of the divine self-discovery, self-understanding, and self-realization is over, the earthly curtain may be rung down, and a similar drama begin again in some other planet, or some other stellar organism. We never grow tired of reading good stories, of seeing good plays, or having good times, of living good lives,

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of enjoying good things, or seeing beautiful objects. And if these dramas of God's planetary lives are really good and desirable, when all is said and done, why should they not receive divine applause and approval, and be repeated with infinite variations through all eternity?

"God is the perfect poet,
Who in his person acts his own creations."²

Modern science and philosophy have now banished all beings but one from the world, and if that one and only Being that remains is not God, or is not worthy of that supreme name and title, then, of course, there is no God.

Those who object to regarding the Universe as God, do so because they fail to see clearly and surely that it is a vast, sublime, and genuine organism. They fail to see that man is not a true and genuine, but only a pseudo-organism,—in fact, a mere organ of the Cosmic Organism, delegated to display in his earthly and human way the consciousness and mind of the Cosmic Organism itself, just as man's brain is delegated to display the mind and reason of his human organism; just as a rose or lily is delegated to display the perfume, color, and beauty of the plant; and just as a little carbon filament is selected and delegated to display the light vibrations of the electric system. A man is not a thing in himself and by himself any more than his brain is a thing in itself,

² *Browning.*



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or a flower and blossom is a thing in itself, or a carbon filament is a thing in itself. A man, or blossom, or carbon filament, is only a part, an organ, and a function of a larger and truer thing, a higher, a more integral organism. Just like the head on the body, or the flower on the plant, man is only the head on the body of the Universe, the blossom on the stem of the cosmic Plant; the brain of the cosmic Organism, and the mind of the cosmic Spirit. Man is not one thing and the universe another and separate thing any more than man's brain is one thing and his body is another and separate thing, or a blossom is one thing and a plant is another and separate thing.

Man and the universe are as truly and organically one as man's brain and body, or the blossom and the plant, are one. There is no duality of beings and things here, but, on the contrary, a perfect organic unity, coöperation, and division of labors and of functions. Man is the head on nature's shoulders, the brain in nature's head, the mind in nature's universal organism.

Those who object to regarding the Universe as God fail to see it concretely, as it is in reality,—one indivisible, cosmic Organism composed of many coöperating organs; and being the victims of the mental vice of abstraction, they view it inorganically, pluralistically, in dismemberment, disjunction, and decapitation. They, in the process of mental analysis, abstractly dismember, disjoin and decapitate the cosmic Organism; and having

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performed this act of mental dissection, they view the remains of the universe in separation and disorganization; compare and contrast the dismembered and decapitated organs of the cosmic body to the great disadvantage and indignity of the latter. Man is the head on the shoulders of the cosmic body, and we have no right to mentally decapitate this human head from the cosmic body, and then, having performed this vicious and murderous mental act, to view the two dissevered parts of the cosmic body separately, and to compare and contrast them with each other to the unjust flattery of the human head and the still more unjust contempt of the cosmic body. The human head, brain, and consciousness, is the head, brain, and consciousness of the whole cosmic body; and it is our duty to put the human head back upon the body of nature, to put the human brain back within the cosmic skull, so to speak, and to put the human mind and intelligence back within the spirit of the cosmic organism where it truly, justly, and originally belongs. Dualists, in their viciously abstract ways, first behead the universe, then abstract its human brains and mentally banish its human intelligence and personality, and then call upon us to behold what a dead, brainless, mindless, and impersonal thing it is.

But this dead, brainless, mindless, and impersonal universe of the dualists and pluralists is not the real, concrete universe at all, but a mere creature of their mentally abstracting imagination;

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and such a false and abstract universe, of course, could never be regarded as God by any sane being. The real concrete universe, however, is a living, breathing, pulsing, thinking, striving, and straining organism, full of an irresistible and indestructible life and consciousness; composed of an infinite number of organs and coöperative parts; with numberless minds, human on this planet, and human-like on others; and all this life and activity, all this consciousness and thought, all these aims and ideals, and all this personality and spirituality are its very own. And if this complete, true and perfect organism of the Being of the world is not a person, then it must be because it is infinitely more than a person, and is a sublimely super-personal being, an organism whose constituent units and atoms are persons, and which is thus constituted into a sublime and universal society of persons, which, as we have shown before, is the only possible form under which consciousness and personality can exist. If the Universe, as a whole and perfect organism, is not a personal being, then it must be because it is a super-personal being; and if it is not an individual mind, then it must be because it is something vastly higher than an individual mind,—viz., a terrestrial and celestial society of minds, a society of spirits, and a society of persons, individuals and selves. It is a true spiritual organism existing under the only form in which a spiritual organism can exist,—viz., the social, multiple, and multiform form.

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Those who object to regarding the universe as God because as they claim it is not a "person," but only an "it," must be thoroughly taught and reminded of the fact that consciousness and personality cannot possibly exist in the singular number and solitary form, but that by its very nature and constitution it must necessarily exist in the plural number and social form.

There is and can be no integral person whatever in the singular number. An integral conscious being or person cannot exist except in the plural form of a society of persons. If you cannot be satisfied with personality in a multiple and social form, then you will have to do without personality altogether.

The only possible or conceivable (integral) person is a society of persons; and a society of persons is an *ideal person*. A society of persons is the highest possible and conceivable form of personality, and a social God is the only true God that can exist. You must be satisfied with this kind of a God or go without a true God altogether.

The people who want a personal God, and not, as they say, a mere "it," really want a spiritual king, a divine monarch, and are not sufficiently democratic in spirit and instinct to be satisfied to exist in a spiritual republic or divine democracy. They want a spiritual monarch, a divine king; they want to live in a spiritual monarchy, a divine kingdom; and they desire to be the humble, spir-

itual subjects of this spiritual monarchy and this divine king. They have not got king-worship and the monarchical spirit out of their spiritual system and blood as yet. Their conception of the world is a monarchical, dualistic, and aristocratic conception. They believe (or pretend to believe, a great many of them) that the constitution of the universe is a monarchical, dualistic, and aristocratic constitution, with a spiritual monarch and divine king at the head of it, ruling in absolute authority and power over the world and man, who are his mere creatures and humble, servile spiritual subjects.

But this dualistic, monarchical conception of the universe is untrue, as monism has shown; and the monarchical and dualistic theories of God and the world and man which are drawn from it are equally false. As monism has clearly shown, the democratic conception of the universe is the true one, and the democratic constitution of the universe is its true constitution. This world is not dualistically and monarchically constituted; it is, instead, monistically and democratically constituted. This universe is not a spiritual monarchy and divine kingdom; it is a spiritual republic and a divine democracy. It is not ruled, governed, and guided from above and outside by a spiritual king and divine monarch. It is self-governing and self-guiding from within. It is a sovereign, self-sufficient, and divine democracy in itself. And this divine democracy of the Being of the world is

the spiritual republic of the universe; and this divine democracy and spiritual republic of the universe is the God of monism, while dualism worships the imaginary king of an imaginary spiritual monarchy. In this divine democracy and spiritual republic of the universe every man and every being is an equal, spiritual, divine, and sovereign citizen.

We men are not the servile, spiritual subjects of a spiritual monarchy and a spiritual king; we are the sovereign, spiritual citizens of a divine democracy and a spiritual republic of all being as one. Dualism declares that God is the personal king of a spiritual monarchy, in whose kingdom men are merely servile subjects. Monism declares that God is the divine democracy, the spiritual commonwealth of the world as a perfect, organic, and unitary whole, and that in this spiritual republic of all being, all men and creatures and things are equal, sovereign, divine, and spiritual citizens.

For this dualistic theory of the world as a spiritual monarchy, of God as a spiritual monarch, and of men as his spiritual subjects; there is not one particle of reliable evidence to-day. For the monistic theory of the world, however, as a spiritual and divine democracy, of God as this spiritual and divine democracy itself, and of all men and things as the equal, sovereign, divine, and spiritual citizens, the evidence is overwhelming in its favor, and is growing every day.

We can speak of a king or president as "personal," but of a country, nation, or people, only



as impersonal; but as a matter of scientific and philosophic truth we ought to speak of the latter as super-personal. Unity precedes multiplicity and the One precedes the many in the order of evolutionary development. The One and the unity was first and original; the many and the multiple are secondary and came from the One through its subdivision and fractionalization. The One did not lose its absolute and fundamental unity when it divided, or rather differentiated, itself into many.

The many are never anything more than the mere fractions of the integral One. Personality and individuality is only another name for fractionalization, and the unitary whole which is constituted of such personal and individual fractions is always something higher in the scale of being than such fractionals are themselves.

If a citizen is a "person," then a "state" is a super-person; and if men are persons and individuals, which really means that they are "fractionals," then the universal whole is a supreme and sublimely super-personal being because it is the integral, original, and parental whole. We speak of a king or president as "he," but of our vastly greater "country," "nation," or "people," we say "it." But as a nation is greater than any of its citizens, even the highest; as a whole is greater than any of its parts, as an organism is greater than any of its organs; — so the universe, the infinite, eternal and all-embracing organism of the world, is supremely, sublimely, and infinitely

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higher and diviner than any possible part, either real or imaginary, that can exist within it. And its inconceivable dignity and divinity is not in the least diminished because our imperfect instruments of language compel us to speak of "it" as "it," instead of as "he" or "she."

" A firemist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod,—
Some call it evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky.
The rich, ripe tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden-rod,—
Some of us call it Autumn,
And others call it God.

Like tides on the crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean
Whose rim no foot has trod,—
Some of us call it longing,
And others call it God.

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A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight hard pathway trod,—
Some call it consecration,
And others call it God.”^a

^a *W. H. Carruth*, “Each in his own Tongue.”

CHAPTER XIV

THE GOD WHO REALIZES AND PERFECTS HIMSELF

The philosophy of evolution is, in reality, a philosophy of self-evolution. It is a theory of the self-development and self-fulfillment of the one and only Being of the world. It is, therefore, a philosophy of self-realization and self-completion. That is its most significant characteristic, and its profoundest law and truth. It is for this reason that the ethics of evolution is an ethics of self-realization, that the religion of evolution is a religion of self-revelation, that the politics of evolution is a politics of self-government and democracy, and that the economics of evolution is one of self-management and coöperation.

For the same scientific and evolutionary reason the theology of evolution (or, as Dr. Paul Carus would call it, the "theonomy" of evolution)¹ is a theology and theonomy of self-realization and self-idealization, of self-fulfillment and self-perfection. The God of science and evolution must be a God who completely realizes and perfectly fulfills him-

¹ By theology we may mean the theory and knowledge of God; and by theonomy we can mean the practise and realization of God in human life and experience.

self in the world and man; who successfully idealizes and perfects himself in the temporal process of his own evolution. The God of science and of evolution is the self-realizing and idealizing God of the self-realizing and idealizing man. It may be said that this conception of the nature of God is anthropomorphic. We acknowledge without hesitation that it is, and affirm, moreover, that every conception of God is, must be, and ought to be, anthropomorphic, or else it is a mere abstraction. The fact that this conception of God is natural and more or less human in character is not an evidence that it is false or fallacious, but is rather an evidence of its truth. For, as we have said before, God and man are not two separate beings, but they are one, as whole and part, organism and organ, or unitary being and its highest, most characteristic and distinguishing function are one. The nature and character of any being is determined by what it does and by its essential and intrinsic function. A being is what it does, a structure is what it functions, for the function is the essential end and purpose of its existence, while the structure is a mere means and instrumentality only. The characteristic and supreme function of any being determines the essential nature of that being. The nature of man is determined by his highest and most characteristic organ and function,—viz., by his brain and his function of thought. He is the brainy animal and the thinker. So for a similar reason the nature



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and character of the universe as a vast world-organism is determined by its highest and most characteristic organs and its predominant and most significant functions. And these are precisely the man which among its most characteristic men, and other rational beings like him in other worlds, he made. For man, it is perfectly plain to see, is not an independent, isolated, and autonomous part of the universe any more than is a little blossom at the top of a tall and mighty tree. As the little flower at the top of the tall and stately tree is merely an efflorescent organ and function of the whole great tree, so man or any other being like him in other worlds is merely a spiritual efflorescence and function of the whole universe as a unitary, organic, and indivisible whole. As man's brain and thought characterizes him as the basing and thinking animal, so in like manner man himself, and other beings like him, characterize the universe as a humane, anthropomorphic intelligence, and as the rational and spiritual being of all existence. The whole takes its character and its designation from its highest, profoundest, most significant and characteristic part. As we call a plant a flower, a manual worker a hand, and a directing manager a head, so in this supreme instance we bestow the name and characteristics of humanity upon the Universe as a divine and god-like, yet humane and manlike, whole; and we are perfectly justified in doing so. God is the humane, anthropomorphic, and rational spirit of the



universe, of which man is the highest and most characteristic organ and function. The Bible says that God made man in his own image and likeness, and this is practically true, but the converse proposition is equally true,— viz., that man has always made God in his own image and likeness, and is perfectly justified in doing so, for he is the highest, most characteristic and distinguishing function of the divine and universal whole. As there is not one law and principle of action for man's brain, and another and different one for his whole body; as there is not one law of action for the earth and another and different one for the solar system; and as there cannot be one law of action for the solar system and another and different one for the sidereal system or universe at large; so there cannot be one law of action and evolutionary procedure for man, the human organ and function of the universe, and another and a different one for God, the divine organism and universal whole of being. As the evolutionary law of man's life is self-realization, self-fulfillment and self-idealization, so the evolutionary law of God's life, as a universal and unitary whole, must be self-realization and idealization, self-fulfillment and perfection. The God of evolution must be a God who realizes, idealizes, fulfills, and perfects himself to the uppermost of his nature and the uttermost of his powers, in the life of the universe and the consciousness of man. The theology of evolution is a theology of self-revelation, self-

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discovery, self-knowledge, and self-understanding; and the theonomy of evolution is a theonomy of the self-realization and idealization of the one, only, and divine Being of the world.

Shall the universal Spirit of the world ever successfully, happily, and fully realize and perfect itself in the world and man? In the drama of God's universal life shall the cosmic curtain fall on a cosmic dénouement which spells the absolute failure of all rational ends and the frustration of all legitimate human hopes? Shall the cosmic curtain fall on a bitter cosmic tragedy or upon a heroic and godlike, but victorious and glorious, cosmic romance? The philosophy of evolution, with its "struggle for existence" and its laws of war and strife, has produced a revolution in the life-ideals of man. It has destroyed forever the puerile and effeminate ideal of the traditional heaven, and has compelled the adoption of more manly and godlike ideals of existence. It has compelled man to ask himself the question: "If tragedy is the highest form of art, is it also the highest form, and spiritual ideal, of life?" It has put iron and flint and rich red blood into man's spiritual ideals of existence, and from this time forward man must have a strenuous and heroic ideal of life at the very least, with the possibility of being compelled to adopt a really tragic one. The struggle for existence, the strife for supremacy, and the striving for spiritual satisfaction and fulfillment are eternal facts which must henceforth

be included in any true ideal of existence. It seems impossible to conceive of tragedy, in the sense of the genuine failure and defeat of the spirit, as a possible or real ideal of life. It seems as though we must draw the line on a real cosmic tragedy. But short of actual tragedy we may have a heroic and strenuous ideal of existence, which would test and try the souls of gods and men. Let it be anything but the actual failure, defeat, and discomfiture of the innermost soul of God and man, and we may cheerfully accept it. The question arises,—what would constitute a spiritual tragedy in the life of the universe? What would constitute the defeat, failure, and discomfiture of God and man? Opinions may differ, but it seems as though one of the greatest spiritual tragedies to a being who has the capacity and the burning passion to know, and above all things to know himself, would be the signal and bitter failure to discover and understand who and what he is, and why and how he really exists. Shall the eye that sees all things never see itself? Shall the spirit that knows all things never know itself? Shall the veil of ignorance and mystery never be lifted from the soul of man? Shall it live and die forever, with an unanswered question on its lips and an unsatisfied longing eating out its heart? This would be a spiritual tragedy indeed. Has the capacity to know and the passion to know been developed in man, only to be frustrated and defeated at last; and is man, as a knowing being,

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never to fully realize, complete, and fulfill himself as such? Is the self-realization of the knower never to be perfectly achieved? In the light of the law of evolution I think we can give a hopeful answer to this question. If the Being of the world is essentially a self-realizing and self-fulfilling being, as the philosophy of evolution teaches us, then we have good and sufficient reasons for hoping and believing that this self-knowing and self-knowable Being of the world will finally know itself essentially at last. "And we shall know as we are known." "Know thyself" was one of the profoundest injunctions of ancient philosophy, and it was also, we believe, a profound prophecy, which the evolutionary process in due season will fulfill; and man shall some day know himself and know his God. But there is no royal road to this divine consummation except the right royal road of manly and godlike struggle and endeavor. "And they shall know the truth and the truth shall make them free,"—free from ignorance and blindness, uncertainty and doubt; and man, the knower, shall realize and know himself at last; and God, the Knower shall realize and know himself in man.

MAY 17 1921



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